



# VISNU DHARMA MOTTA RA PURAṆA

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# VIṢṆUDHARMOTTARA PURĀṆA

Translated into English from Original Sanskrit Text



Dr. Priyabala Shah

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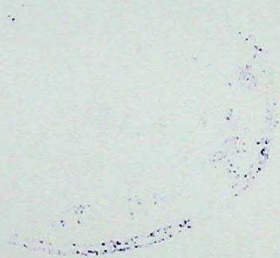
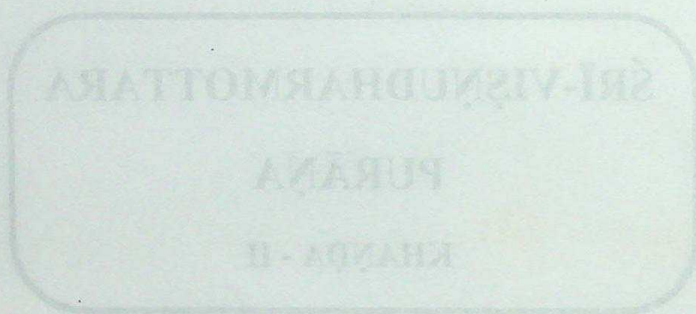




ŚRĪ-VIṢṆUDHARMOTTARA

PURĀṆA

KHAṆḌA - II





Parimal Sanskrit Series - 51

# ŚRĪ-VIṢṆUDHARMOTTARA PURĀṆA

## SECOND KHAṆḌA

(Pauranic Ritualism)

Translated into English from original Sanskrit Text

**Dr. Priyabala Shah**



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# ŚRĪ VIṢṆUDHARMOTTARA PURĀṆA

## (KHAṆḌA -II)

### CHAPTER 1

#### Rāma's going to Puṣkara's house

#### Salute to Lord Gaṇeśa

**Vajra said—** "Formerly you, the reverend Sir, narrated to me the victory of Bhārata listening to which, Oh Brahmin, I realised myself to be as it were free from Sin. (1)

Oh son of Bhṛgu, the essence of the stories was pleasant to hear and enchanting. On that Occasion, Oh sinless, you narrated various tales. (2)

Oh Dharmajña, stories which were capable of removing all sins, which were interesting and Oh Brahmin, those stories, which I, with my mind captivated, referred to occasionally, (3) have been given up. Tell me those only, Oh lord, knower of whole religion, whose sight (appearance) itself is spotless at a sight. Formerly the stories which were referred to on the occasion of the narration (4) exactly those I wish to listen to from you, Oh leader of the Bhṛgu family, because I am very remote from to self-knowing Rāma as to (5) what Rāma did, the best leader of the Bhṛgu family, hear next from the lord of Gods, Brahmā, after reaching the Varuṇa world. (6)

Tell me all that, I have great curiosity, Mārkaṇḍeya replied— " After hearing from Brahmā about the calculation of time as told by Rāma, (7) he next asked about the duties of king of God Varuṇa, asked by the son of Jamdagni, the lord of water (Varuṇa) said to Rāma: (8)

Oh gentleman, listen to the duties of the king from my son Puṣkara. He has learnt Rājadharmā from the thousand-eyed lord (9)

Oh, best of Brahmins, he knows Rājadharmanas as they are. "Saying so to Rāma and calling his son that way (10) he said 'Oh son, narrate the (Rāja)

Dharma to this son of Bhṛgu; wherever this noble man has any doubt (11) remove that following my words, Oh son, (God) bless



you. Accordingly saying 'O.K.' he brought home the best of Bṛghus and there he narrated lofty Rājadharmas to him. (12).

Questioned by Rāma, the son of Varuṇa told him about the duties of the best of kings, wealth and important topics for protecting the entire region on this earth, Oh moon among kings. (13)

Here ends chapter 1 of the second part of Viṣṇudharmottara Purāṇa, named Rāma's going to Puṣkara's house, in course of the conversation between Vajra and Mārkaṇḍeya.

## CHAPTER 2

### Rājaprashansa

Mārkaṇḍeya said seated at ease, in Puṣkara's house, Rāma the best of men always addicted to religion, who had conquered his organs, asked Puṣkara (1)

Rāma said while I am asking, tell me what is the most important thing to be done relating to the nation. Oh Fortunate, Oh son of the King of Varuṇa, in the very beginning (2) "Puṣkara replied" — Oh expert in religion, the thing to be done (first) concerning the nation is that the king should be crowned because the robbers defeat the nation which is without a king and without an army. (3)

Oh Bhārgava, in the nation where there is no King, there is neither stability in duties, nor proper division of Varṇas and Āśramas. (4)

In a nation bereft of a king, nobody gives (his) daughter to any one and I know the same is true about wealth. (5)

If the law runs according to one's sweet-will, everything is mismanaged. In the same way and in that region nobody is found obeying the words of elderly persons. (6)

The twice-born, the (first) three Varṇas do not study the three sciences. There is no sacrifice to gods and, as a result, there is no rain. (7)

If the King does not protect, the human world as well as heaven becomes doubtful and terrible destruction of people follows. (8)



Uplifted with the lustre of Viṣṇu is born the king in the human world having his body filled with the strength of gods, for the sake of protecting the subjects. (9)

When he is pleased, there comes the favour of gods. When he is angry, there arises anger for the people. (10)

Oh, Rāma, when a lot of merit accumulates the king is born. Only on his words the entire world is stabilised. (11)

The countries in which the king is duty-minded, Oh great king, in those countries the four varṇas remain firm in their respective duties. (12)

Neither epilepsy nor famine, fire or danger from thieves, nor wild serpents occur when the king is duty-minded. (13)

One should have a (good) king first, then a wife and then wealth. When the king is bad, how can there be wife or wealth for a man? (14)

Therefore, first in the nation, by all efforts after properly examining his ancestors, a religious and truth-loving king should be appointed. (15)

For those whose king is religious there is no danger in this world. Therefore, the leaders of the nation should carefully appoint a king who is disciplined. (16)

Here ends chapter 2 named Rājaprashaṁsa during the conversation between Mārkaṇḍeya and Vajra in the talk of Puṣkara with Rāma, in the second part of the Viṣṇudharmottara Purāṇa.

### **CHAPTER 3**

#### **Conversation between Mārkaṇḍeya and Vajra in the words of Puṣkara**

**Puṣkara spoke**— One who is marked out on account of all (auspicious) signs, well trained, good looking, not dilatory, religious, having control over anger and organs (1) having firm target, very enthusiastic, speaking with a smile, good-looking, coming from a noble family, quick in work, strong (2); pious, not entering in controversies, faithful, pleasant speaking, not greedy, talking with a balanced mind, serious and handsome (3); neither



severe, nor lenient in punishment, having eyes in the form of spies, straightforward, behaving with enemies as if with his son (4); well-versed in the science of chariot, elephant, horse, bow and physical exercise who has the habit of fasting and penance, who performs sacrifices and is a favourite of elders (5); disciplined towards ministers and astrologers, never showing his back in battle, expert in knowing time, grateful, who can spot out distinguished people (6); who honours persons worthy of honour, punishes in the same way those who deserve punishment, who applies six measures of royal policy and is equally accomplished in Regal power (śakti) (7); adorned with narrated or unnarrated innumerable virtues, whose strength never diminishes— such a King should be appointed by the leaders of the nation unanimously for the protection of the Nation. (8)

Here ends chapter 3 of Viṣṇudharmottara Purāṇa, in the second part, entitled the conversation between Mārkaṇḍeya and Vajra in the words of Puṣkara.

## CHAPTER 4

### The characteristics of Saṁvatsarika

**Puṣkara said**—In this way the best of the people should unanimously choose a Kṣatriya king endowed with all virtues and coming from a noble family, (1) chosen by them, the king with control over senses, should take an Oath— "I shall protect all who are righteous there is no doubt." (2)

After taking the oath, he who wants his kingdom (to prosper) should choose a worthy Brahmin, astrologer for the welfare of the entire region (3) who knows all noteworthy signs, who is humble, fair-looking with a good figure, who has got a house and always appears lofty (4); who does not show helplessness in speech, addicted to religion, is calm, who has control over senses, who does not have less or additional limbs, who is expert in the Vedas and Vedāṅgas, who knows the cult of sixty four Aṅgas, who is clever at considering pros and cons (5); who understands the past, the present and the future and especially, who is versed in arithmetic, (6) just like the night without moon or the crown with



the upper jewel dropped down, Oh best king, such is an astrologer without arithmetic, (7) one who believes in God, who has faith, who is favourable to the king and pious, such a king should choose his astrologer carefully. (8)

Oh protector of people (king), Oh best of kings, the king who knows (things) should not choose such an astrologer, being coronated by him he will be ruined. (9)

He should neither choose one who has some limb less, nor who is talkative nor who has no personality or one who is dirty owing to bad clothes, who is not completely shaved on head, nor a materialist, nor one who has bad intentions; (10) nor one who earns livelihood by means different (from those fixed for his own Varna). He should always choose one who is virtuous. After choosing his astrologer, the king himself should tell. (11)

Just as the Gods have their mouth in the form of fire, in the same way the people have their mouth in the form of the King. Just as the (sacrificial) verses have their mouth in the form of fire, so are astrologers to the king. (12)

You are my mother and you are my father, you are my fellow-countrymen and my preceptor. You should examine my fate and my manliness. (13)

Oh knower of proper religion, may (God) bless you. The kingdom belongs equally to both of us. Oh gentleman, you should propitiate for me the auspicious God. (14)

I shall try my valour and commence a battle if he gives consent, thinking it beneficial for the king (15) or who quickly by his intelligence considering the virtues and otherwise; and also the fate's strokes on battle-field and valour of people (gives consent). (16)

Not even the collection of mares though he may be wise (should be done without his consent). After his consent only (every such thing should be done). The king should choose the minister and the priest (17) as he suggests. The king should choose the queen also as suggested by him. After that the knower of fortune (astrologer) should make preparations for his coronation. (18)

He should fix for the king well examined a elephant, horse, throne, umbrella and chowries, (19) the sword studded with jewels and the arrow and various jewels (20) all those should not be



adopted from the former king for the (new) king by that year (Samvatsara) the fortune-knower even if others (new) are not available, the king may do with those (old) for a year. (21)

But they should not be of one who is superior to him in virtues— who have been mentioned by me elsewhere. (22)

Not well maintained elephants not be soldiers, not the mother, not the father, not relatives can bring the desired thing for the king as the learned, careful and religion knowing astrologer (brings). (23)

Here ends chapter 4 of the second part of Viṣṇudharmottara Purāṇa, a dialogue between Mārkaṇḍeya and Vajra in the words of Puṣkara towards Rāma entitled "the characteristics of Samvatsarika".

## CHAPTER 5

### The characteristics of the Purohita

**Rāma said**—What types of Purohita and minister should be appointed and similarly the chief queen - tell me what while I am asking. (1)

Puṣkara said—one whose limb is not deformed, who possesses good signs (on this body), who is favourable (to the king), sweet speaking who knows the Atharvaveda, who is expert in the Yajurveda; (2) a Brahmana, who knows the two (Vedas), who worships fire, who knows the fire kalpa arrangements and who is fair-looking should be chosen as the priest. (3)

The stars, the sky, the ceremonies of the Vedas is the third kalpa, the Aṅgīrasa the fourth, the śāntikalpa is the fifth. (4)

Thus the king, after finding a preceptor, who knows these five enjoys for a long time the earth, with his self free from all calamities. (5)

He (the Purohita) should always perform the daily religious duties, the occasional ones and the duties to be performed with special intention, for the king as per the words of the astrologer. (6)

The family priest, the knower of the fate, should never abandon the king, (but), if he is wicked he should be abandoned without thinking. (7)



Similarly, the king should not abandon these two (=the astrologer and the priest even if they are fallen, because by abandoning these two, his fall from the kingdom is likely. (8)

And there is no doubt that for a long time he will not be happy even in the other world. The king should abandon a priest who opposes the astrologer, (9) for otherwise the priest is just like his mother and father for the king. He removes any bad calamity resulting from his misfortune. (10)

How can the king be free from the department to Brahmins if he does not appoint a learned astrologer and priest? (11)

If the livelihood of these two is cut, the family of the king up to three people in line goes to hell. He should, therefore, always give up cutting the livelihood of these two. (12)

The astrologer and the priest both should be given specially their share in immovable property worthy of them. Oh expert in religion, (13) on moon in the family of Bhṛgu, the king should treat the priest as his own self. The king should honour a learned family-priest as his own relative.

Here ends chapter 5 of the second part of the Viṣṇudharmottara Purāṇa, entitled "the characteristics of the Purohita" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 6

### The characteristics of the Minister

**Puṣkara said**—Similarly the minister of the king should be marked with all auspicious signs. He should be a Brahmin, knowing the cult of Vedas, should be humble and fair-looking. (1)

His target should be high, he should be enthusiastic, faithful to the king, sweet-speaking and should know all the sciences narrated by Bṛhaspati and Uṣanas. (2)

He should be the one who does not decide the matters of the king with partially (Rāgadveṣa) and he should not be afraid of the matters relating to the king, thinking as to what others will say, (3) one who can bear hardship, who has similarly control over his senses and self; who keeps the discussion secret, who is clever and



intelligent and who is loved by the devoted people (4) who understands the cult or gestures and in appearance is clever in pros and cons (of discussions), valorous, learned, neither proud nor jealous (5) who is clever at knowing the activities of spies, who is kind to the attendants, who knows the essence of using six guṇas, who is well-versed in means (uapāyas). (6)

He is an orator, who decides the matters well not spoiling things in much hurry, who treats all the government servants as equal and similarly who appreciates virtue, who understands the (proper) time and the place, who can persevere in detail the works which are completed or which are incomplete, (8) who appoints worthy people to their fitness and on the battle field in the absence of the king. According, Oh best in Bhṛgu, who completing the king's reports (to the king) the importance or otherwise of the matters, Oh king, (9) who knows the difference between a friend and an enemy and who understands from where the battle originates. (10)

He should accomplish all the government works about which the king knows and not those of which the king is not aware. (11)

Oh Bhārgava, by doing those works, which the king is not aware of the minister receives, adjusts in a short time. (12)

Oh king (the minister) who does all the works (of the king), has not any misunderstanding with the king (13) whose minister is possessed of these virtues and who obeys the words of the king, his kingdom gains stability, with much wealth and even in the three worlds his family shines out. (14)

Here ends chapter 6 of the second part of the Viṣṇudharmottara Purāṇa, entitled "The characteristics of the Minister" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 7

### Characteristics of the Chief Queen

Puṣkara said—The king should appoint the chief queen adorned with all auspicious signs, who is humble, respecting elders and devoid of jealousy and anger, (1) who is engaged in doing what is liked by the king and what is good for the king; one whose



appearance is charming, who is sweet-speaking, who knows those maintained (by the king) and those not maintained by him, who takes care of those who are maintained by him, (2) who manages for the maintenance of those who are not maintained and who is always devoid of jealousy with the co-wives, (3) who always looks after the eating, drinking and residence of all and who behaves as her own son with the sons of co-wives; (4) who always respects ministers, Chief Minister and astrologer, who is pious, kind and sympathetic to all; (5) who values faithfulness or otherwise, who is well-known to all officers of the king, who is liked by the wives of the enemies, smiling, (6) who always sends messengers to the assembly gate and through them specially knows the work related with the king. (7)

Adorned with all these virtues (such a queen) should be crowned along with the king in the kingdom or with the king who is crowned already. (8)

When the queen is so lofty in this way the kingdom of that king gets expanded, with spies there is no doubt about it.

Here ends chapter 7 of the second part of the Viṣṇudharmottara Purāṇa entitled "Characteristics of the Chief Queen" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 8

### Characteristics of Puruṣa (*man*)

**Rāma said**—I want to listen to the characteristics of men and women along with elephants and horses, also of chauries, Royal umbrella and throne. Oh son of god, also of jewels, arrows and sword. Tell me about all that when I am asking. (1-2)

**Puṣkara replied**, Oh expander of the Bhṛgu family, in the beginning itself, I shall narrate the characteristics of males-know them while I am describing. (3)

He is one who possesses one (thing) more, whose two are white, who is possessed of three, whose three are deep who respects three, who knows the proper time of the three, (4) who is expanded in three, is called the possessed of good signs, who has four lines, even in four things, (5) who has four tops, who has four sharp teeth, whose four are dark. Similarly, one who is possessed of four odours, whose four are short and whose five are secret. (6)



Oh best of Bhṛgu, whose five are long and whose six are in the same way uplifted; who is wet in seven whose eight are straight, who is clean at nine places, whose ten are lustrous like lotus; whose ten are big, whose circumference is like that of a banyan tree, whose fourteen pairs are even, who is known as possessed of sixteen, such a man is praised. (7-8)

I want to hear of all those characteristics, Rāma said, Oh son of Varuṇa those once more etc. which you mentioned. (9)

Puṣkara replied, All people like religion, money and sex, but he is called more by one, who is specially interested in religion. (10)

Except pupils, whose both eyes and thirty two teeth are white is called pupils with two whites (11) whose chest, navel and things are deep, Oh knower of religion, is called deep in three. The group of these three, absence of jealousy, kindness and forgiveness is known as one group of three. (12)

Another group of three is good behaviour, good company and cleanliness. Effortless good behaviour, boldness and prosperity are the other three; (13) whose two hands and scrotum are long is called Tripalamba. Who is famous in relation with direction, region and birth in (upper) class and also in relation with lustre, fame and wealth (14) is called famous by three expanded by three, Oh the best of Bhṛgu. The man who has three deep encircling lines on the belly (15) is called one with Trivalī - a best man. Likewise now who honours God, Brahmins and preceptors (16) is called Trivinata. Oh best of Bhṛgu, who knows to distribute properly religion, wealth and sex in good times (17) and enjoys them with balance is called knower of three times, whose chest, forehead and face are expanded (18) is called expanded in three (Trivipula), Oh best of Bhṛgu, whose two hands and two feet have flag and umbrella, (19) as four lines, that man is called Caturlekha. Similarly, one whose fingers, chest, back and waist (20) are straight, Oh best of Bhṛgu, that man is called Catussama. The top part of whose fingers is pointed measuring four cubits (21) owing to that measurement is called Catuḥkiṣku, whose four protruding teeth are lustrous like moon (22) and a little bit smaller than the other (four) teeth is called Caturdamṣṭra. Similarly one whose both pupils, eyebrows, beard and hair are black is called the best man Catuṣkṛṣṇa. (23)



**KHAṆḌA-II, CH-8**

He who has fragrant smell from nostrils, mouth and perspiration in armpits (24) is known as Caturgandha. He whose two arms, two knees and two thighs are even (25) that man is called Catussama. Oh Bhṛguśreṣṭha, he who smells like a lotus from his mouth, blood waist is a caturgandha called by the Brahmins (26) one whose penis, neck and both the thighs are short, Oh tiger in Bhṛguś, is called Caturhrasva. (27)

The tips of whose fingers, nails, hair, teeth and skin are thin is called Pancsukṣma. (28)

One whose two jaws, two eyes, forehead, nose and space between the two chests are expanded is known as Pancadīrgha by the wise, Oh Rāma, (29) one whose chest, armpits, nails, nose, face and earlobe are outstanding is called Ṣaḍunnata. (30)

He, whose skin, hair, small hair on body, teeth, eyes, speech, nails are oily (full of love), is called saptasnigdha by the learned. (31)

Oh Rāma, one whose both knees and arms, also along with two thighs, the back (32) and nose are straight is known as Aṣṭavarmśa. One whose two eyes, two nostrils, two ears, organs of passing urine and stool and mouth, (33) all these nine holes are clean is Navāmalam, whose tongue, upper lip, palate, ends of eyes, nails of legs and hands, both the breasts, (34) the tip of the penis, these ten are shining like a lotus is Daśapadma. One whose two arms, feet, mouth, neck, two ears, chest, head, (35) forehead, belly, back, these ten are wide is Daśavṛhan. When he expands his hands, one the elevation of whose shoulders (36) is equal, is called having circumference like that of a banyan tree that is best king called adorned with good signs. (37)

One whose two legs, ankles, hips, two sides of the bag containing testicles and two eyes, jaws, ears and lips, thighs and both legs from ankles to the knees, two arms, two hands, two eye-brows these fourteen pairs are equal, is called Caturdaśa-Sama-Dvandva, Oh best of kings. (38-39)

That best man who sees the fourteen branches of knowledge which are enumerated here, as if actually seen with his eyes in this world, Oh Rāma, is called one having 10 eyes. (40)

He whose body is dried up, has expanded veins and who is void of flesh and is smelling ugly all these things are inauspicious. Things contrary to this are praised. (41)



Innocent looks, sweet words, gait similar to that of an intoxicated cub of an elephant is praised. One whose each and every end of hair on the body is possessed of a hole who has overwhelming strength, laughter not ugly (are praised). (42)

The best Brahmin knows that man as blessed on this earth, who supplies at proper time a vehicle to the one who is tired, food to one who is hungry, water to one who is thirsty and protection to one who is surrounded by enemies. (43)

Here ends chapter 8 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Characteristics of Puruṣa" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 9

### Characteristics of Woman

Puṣkara said—that woman is praised, all whose limbs are attractive, whose gait is like that of an intoxicated elephant, whose thighs and buttocks are big, whose eyes are like a happy pigeon; (1) whose hairs are dark, whose figure is slim, whose voice is like a cuckoo's, whose waist is slender, who has no thick hair on her body, the colour of whose skin is beautiful and who captivates the mind; (2) whose feet like lotus touch the earth completely, whose navel is Pradakṣiṇāvarta (like a whirlpool moving to the right) and whose breasts have little space between them; (3) whose upper and lower lips are distinctly separated, whose eyes are sweet, whose vagina has (Pradakṣiṇāvartam) whirls moving to the right and like the leaves of a Pippal tree; (4) the space between whose ankles and loins are concealed, the space between whose navel and waist measures from the palm of the hand to the thumb of the hand; (5) whose calves are not hard, whose waist is not long, whose belly too is not long. Whose eyes are not (6) squint, the hairs on the head and body should not be brown and dried up; whose name is not that of a tree or a river, nor of a deity or a mountain. (7)

She should not be named after a serpent, Gandharva, ghost or evil-spirit. She should not be talkative, greedy, wicked or quarrel-loving; (8)

She should not be greedy, of bad intention or giving protection to fools. She should be (usually) engaged in honouring deities, Brahmins, siddhas and gentlemen. (9)



She should be of good character, possessed of virtues, should not have big veins or thick hair. She should be (accomplished) with her cheeks (10) shining like Madhūka flower and should have lovely lips, should not have eye-brows meeting each other, should have bud-like toes of the legs near one another. (11)

That woman who is loved by her husband, whose life is as if her husband, whose God is her husband. Such a one would be considered as possessed of all auspicious signs even when she is devoid of them. (12)

A woman whose pupil of the eyes never touch the eye-brow, should not be taken as a wife; she has been described as death (itself) by the wise. (13)

She whose upper lip is possessed of hair, whose temples are well-like pits, who is very tall, astringent and whose flesh appears moving owing to abundance of fat, (14) such a woman should be abandoned by one who wishes well specially for himself. (15)

I have described to you that these are the good characteristics of young ladies in short. The main fact in this matter is that wherever there is a beautiful figure, virtues also abide there. (16)

Here ends chapter 9 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Characteristics of Woman" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 10

### Characteristics of Elephants

Puṣkara said—Oh expert in religion, those elephants are praised, who are of big size, whose trunks are long, who are breathing loudly specially while bringing air outside, (1) whose back is concealed (bones covered with flesh), who have intoxicated small eyes and whose head and lips are concealed, who are having nails more than twenty-eight, who get intoxicated in winter, (2) whose trunks, legs and tails are long, whose right side is protruding, lustrous, wide and similar to a cloud, (3) who can understand important things, who are brave, who can bear a noise, whose both ears are big and whose skin is spotted with small spots. (4)

Oh fortunate one, those (elephants) are praised, whose seven things are good in that way and on whose lips are found the sign of



a swastika, for whom the chauries are a sort of make-up, who have (5) an auspicious goad - those should be taken but who have no teeth etc. or who are dwarfish should not be taken. (6)

She-elephants that are carrying elephants, that are dull, immature, that are crooked and having teeth. Oh Bhārgava, (7) similarly, those with ugly teeth and specially the Vāmakūṭa should be abandoned, those who are asrupṛṣ, ṣaṭha, kūṭa, Vikāṭa should also be abandoned. (8)

Rāma said "Oh son of Varuṇa, I want to hear about the peculiarities of those elephants who are possessed of abused characteristics like thereof dwarfs etc. (9)

Puṣkara replied—one who is not perfect with regard to height and who is very small is known as Vāmana and he who has no teeth is called Matkuṇa. One whose teeth do not get bigger after reaching the fourth (10) stage, though bulky do not come out, that to a wretched elephant is called Mūḍha. (11)

That elephant is apākala, who has only one big tooth, whose chest and buttocks are small, the middle of whose back is protruding and whose navel is not proportionate, is called a kubja, the wretched (12) one. One whose shoulders are very protruding is called Saḍḍanta. He is called *Kudante* who is bent forward. (13)

The elephant whose left tooth is protruding is called Vāmakūṭa, whose both teeth touch the face is called *asruspriṣa*. (14)

Similarly the elephant who has only one tooth is called *Kuṭa* and whose legs brush each other while walking in roads (15) is called ṣaṭha and is not praised for the battle-field by the expert knower of signs, one whose elbow and the space between the two breasts is very big is called *Vikāṭa* and he having unattractive gait (16) is abused. Rāma said, Oh expert in religion, I want to hear about the elephant who is *saptasusthita* (17) after getting whom kings can conquer the earth. Puṣkara replied—one who has these seven traits that are always (good), colour (of the skin), personality, strength, nice appearance, striking lustre and speed—that elephant is called *Saptasusthita*. (18)

Those on whose right side there is a bunch of hair or a pit—those best elephants bring success for the king on the battle-field—there is no doubt about this matter. (19)



Here ends chapter 10 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Characteristics of Elephants" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 11

### Characteristics of Horses

Puṣkara said—Oh best of Bhṛguś, as I tell about those great faults which the sages have enumerated with regard to horses and owing to which they deserve to be abandoned. Listen to me. (1)

One who has no teeth or only two teeth or who is cruel in appearance, whose palate is black, whose tongue is black, who is born as a twin and similarly who is heavy (2) who has two hoofs or has horns, the colour of whose skin is like that of a man or a tiger or a donkey or ash-like or golden or who has a hump, (3) who has leprosy, whose voice is sharp like a crow's, whose colour is variegated as that of an ass, whose face is like that of a monkey, whose mane is dark, whose tail is black, similarly (4) whose nostrils are black, who is dumb and who resembles a francolin partridge, whose uneven legs are white and who is void of a lock of hair curling backwards. (5)

The style of whose turning black is not pleasing, such a horse should be abandoned. Rāma said—which are the steady bunch of hair in the case of a horse and where do they appear good—what kind of horses are praised—tell me while I am inquiring. (6)

Puṣkara said—the two pairs on both nostrils and two pairs of sub-holes on the two pairs on both sides of head and two pairs on both sides of chest on measure and on forehead—these are the ten bunches of hair. (7)

If even one bunch is absent on the horse, Oh expert in religion, they (the learned) do not praise it and hence it should be given up. (8)

Oh Bhṛguśreṣṭha, on lower lip and over the pramāṇa on the nose, on nostrils or between the temples, nostrils and eyes on the front part of the neck, in the navel on the chin, on the root of the sides and other sub-joints who has on the place of *arms* and in the middle of the throat, at a place of sitting on the hump, Oh Bhārgava (9-11) on belly, navel and sides and on the male organ, on the lower part of the spine, in the root of the tail, on the ankles,



(12) on the belly, on the fraenum, on the prepuce and on side spine. If on these places, they have bunch of hair, such horses should be by all means avoided. (13)

The ugly horses who have a bunch of hair on the hump and on ears, that is completely condemned. These horses should be driven out of the nation. (14)

On whose upper part of the body there are signs of elephant and of divine jewel are distinct or shining is a good sign but never one on the hump. (15)

A girdle on the lower part of the body, may kill the growing of hair and also all other faults of the horse, but it cannot kill, the fault of having sound like a crow's. (16)

Now I shall tell you about the auspicious signs of the bunch of hair on the corners of the mouth, on forehead, on the root of ears, on neck and on throat and in the ends of the hair where they are praised and in the armpit—the horses that have hair on (these places) are praised. (18)

The bunch of hair on the neck is known as Devamaṇi and it is auspicious. Grown on throat and all these which are shining (are praised). (19)

Those (horses) that have lustre like that of the sun, the red insect or moon or that are similar to a crow (in colour) or that have golden colour that are, as if oily are always praised (20) whose neck and pupil of the eyes are long, whose figure is short, whose nostrils are small and whose sound is like thundering clouds are praised whose thighs, legs and buttocks are big and that have a line on forehead, on the face, (21) that are bright like the rays of moon; such horses are praised also owing to their hair having on the ends of ears and owing to their having colour like that of wild buffalo and also those lofty horses that are reddish along with their entire legs or white in colour (are praised). (22)

Here ends chapter 11 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Characteristics of Horses" in the dialogue between Mārkaṇḍeya and Vajra.



## CHAPTER 12

## Characteristics of Cāmara

Puṣkara said—Made from the hair of a Camari Cow, shining like the rays of the moon, thick, long and soft and tied in the root (1) (such Cāmara should be made). That cāmara should be attached supporting a stick made of shining silver or having red or green gems and made of gold; (2) or it may be made of the milky-tree with bright silver tied to it or variegated with valuable jewels and made of gold; (3) or it may be made like a bow and made from sandal wood or ivory. It should neither be shorter than nine inches in length nor longer than twelve inches. (4)

The king should not have the chowry of red colour. A little yellowish one is praised. Chief Ministers and the priests of astrologers, of the queen, the prince, army and brother-in-law and other such, it should be black. (6)

Here ends chapter 12 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Characteristics of Cāmara" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 13

## Traits of an Umbrella

Puṣkara said—The one made of the wings of a swan or looking impressive owing to the wings of a peacock or a parrot—such an umbrella is praised for the king. (1)

It should not be made of a mixture of these and it should not be too small and void of fullness. (2)

Oh Bhṛguśreṣṭha, for a Brahmin it should be square. For kings a round one is praised. It should be decorated with a white silken cloth and should have flags on that. (3)

On that in all (four) directions, four flags should be attached, spotless like the moon-rays and adorned with gold—Oh knower of religion. (4)



The stick should be made as it is in the cāmara. Here a stick made of bamboo is praised. Three, four, five, six, seven or eight joints are praised. Having ten or twelve or any other number of joints should be avoided. The umbrella has a stick raised along with joints-stick is praised everywhere. (6)

The house-holders keep the stick (of the umbrella) made of bamboo, Oh best of the Bhṛgu. For a king, the stick of the umbrella is praised which is nine feet long. (7)

For the queen and the prince, it should be less than five hastas and eight feet. The commander of the army, the temple officer, astrologer and priests should have the Daṇḍa (staff) measuring five hastas (hands). Oh Bhṛgūttama, others who are not enumerated here should have four hastas (hands) long. (9)

The diameter of the umbrella, half the length of the stick has been always praised. The royal umbrella should be decorated with half-moon or sun, (10) with red, dark green, white or green jewels and pearls or other red jewels decorated thus and a glittering umbrella is praised for the king. (11)

Here ends chapter 13 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Traits of an Umbrella" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 14

### Traits of Bhadrāsana

Puṣkara said—The auspicious royal seat should be made from a milky-tree and its height should be of equal level till almost half of its portion. (1)

Then up to three hastas (hands) in breadth, it should be extended and spread and its height should be almost half of the breadth. (2)

The throne of the king should be square. Oh Bhṛgūttama, it should neither have eight angles nor should it be circular, nor long. (3)

It should be made attractive carefully with gold, silver and copper and not with valuable jewels or things similar to jewels. (4)

Oh son of Bhṛgu, four men should be painted on double than that. Lions should be painted double. (5)



On that should be made the throne having its surface not hollow, it should be comfortable and valuable, having the skin of a tiger spread on it which is comfortable and nice. Such a seat is praised for him. (6)

Here ends chapter 14 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Traits of Bhadrāsana" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 15

### Characteristics of Jewels

Puṣkara said—A diamond, a blue jewel, a red one, a pearl, sapphire, emerald (dark blue) a lapis lazuli or the precious stone; (1)

An Indra jewel, sun-stone or crystal or pulaka (a kind of stone), a karketana (a kind of gem), topaz and jyotirasa, Oh Brahmin; (2) crystal or Rājavarta (a sort of sparkling stone reddish yellow) or the auspicious Rājamaya, a ruby, a sakhya, a śaṅkhabrahma (3) or a Gomedha, a red jewel, Ballātaka, Oh Brahmin, and pale blue gem. Tuttūka, śeṣa (4)

Palu, red gem, diamond found on mountain, Oh Bhārgava, the jewel known as the jewel of serpent's king and the auspicious diamond. (5) Ṭiṭibha, a gem having the colour of Tamāla tree, a gem having the colour of a bee and a gem like lotus, all these gems should be worn by the king; (6) getting them studded in gold for victory, health and prosperity. Big size beautiful, spotlessness, lustrous, good origin, smoothness, being studded in an attractive manner. (7)

These points are considered meritorious. Such jewels should be worn. (8)

Broken, rough, pale and dirty jewels should not be worn by the kings who wish victory, wealth and long life. (9)

Among all the other jewels wearing a diamond is best because a diamond can float in water, it is unbreakable and spotless (10)

Similarly a diamond having six corners, pure, small, Oh son of Bhṛgu, whose rainbow-like lustre spreads towards the sun. (11)



A king wearing such a diamond, wins all his enemies. The diamond which is similar to bright half of the month is smooth, spotless and lustrous. (12)

A dark blue gem (Marakata) which is possessed of small spots (bright) like the powder of gold, which is lofty and protruding is praised, Oh Rāma. (13)

A Marakata which is originated from black salt or sulphur, destroys all the calamities of kings and hence should be worn. (14)

Starting from crystal to red gem, the latter is more meritorious than the former. Those which are originated from the slough of a snake and from black salt, whose colour is dark-red and those originated from sulphur are fit (for a king). Those which are spotless and lustrous should be taken as originated from sphaṭika. (16)

The pearls are originated from a pearl-oyster and many of them from fish. But those originated from a conch-shell are not better than these, Oh king. (17)

Those originated from the temples of an elephant are more praiseworthy than others. They are not shiny—those originated from the hollow of a cavity. (18)

They are good, but those originated from the bamboos and jewels created from the serpent are even better than that and a pearl which is very rare on this earth created from the rain-water is better than them. (19)

By wearing that the king fulfils all his ambitions, in the case of all the pearls being round is a good point. (20)

And also attractive white and big size (are the good point of a pearl). Oh best of Bhṛgu and Indranila shines like milk in a silver pot. (21)

Which enlighten the place and point out the root of darkness, which is greenish red—that gem is best. (22)

Of all the jewels, the karketana is mostly obtained from Vidūra worthy to be worn and also pushparāga and others indicated by me. (23)

Oh Rāma, the crown, hand ornaments, the necklace and the bracelet of kings should be prepared from meritorious jewel. The



jewels which are condemned should be completely kept away. And a jewel which though best has lost its colour or is dirty should not be worn by a king who knows religion. (24-25)

Oh moon in Bhṛgu family, the kings should always wear best jewels because burnt by the rays of the jewels the evils goes away from the body of a man. (26)

Here ends chapter 15 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Characteristics of Jewels" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 16

### Characteristics of Bow and Arrow

Puṣhkara said—A bow is made of three things: iron, metal and nice horn, Oh Bhārgava and there are three things in that material from which the bow-string is made : leather, the bamboo or the skin of trees. (1)

The bow made of bamboo should have the upper skin of the bamboo, Oh Bhṛgunandana while these other things are prescribed for other kinds of bows. (2)

The measurement of the bows made from iron and horn is not given here. But the ideal measurement of a wooden bow is six feet. (3)

Half of that or less than that are known as ordinary and very small. In the centre (of all the bows) a round shape should be made for holding by the hand. (4)

Those bows made from wood (of the tree) must have a small point in the curved end made of horn or iron. Oh Brahmin, that point should be of the shape of the eyebrows of a lovely lady and should be well sharpened. (5)

The bows made of iron or horn may be made only of that or wood in addition may be used in it. A horn-made bow should be possessed of a string and adorned with a golden point. (6)

A bow which is broken or open a zigzag manner or which has holes in it is not praised. The trees which are broken by elephants or burnt by lightning which are grown in the garden of the temple or in houses of the sages or grown in a cemetery should not be used in any way. (8)



The horn of that animal which is killed on the battle-field by other animals of the same tribe should be discarded always by the wise in a horn-bow. (9)

In making a bow four metals are praised. Oh Rāma, gold, silver, copper and iron, Oh Brahmin. (10)

The bow made from gold may have jewels also. The bow made of horn may have the horn of a buffalo, śārabha (an animal having eight legs and stronger than a lion) or red deer. (11)

Among the bows made from tree, those made from sandal wood, cane and a desert-grown tree, silk-cotton tree, a kind of grass used in preparing mats, kakubha (Arjuna tree), Anjana tree, are also ideal. (12)

The bow made of bamboo is, Oh fortunate one, best of all, they say. The bow should be prepared specially from the wood collected in autumn. (13)

Among the bamboos those are superior which grow near the Ganges the great river and is sālā wood, those are ideal where the river Gomati flows, Oh Bhārgava. (14)

In the case of bows of cane, those from the bank of the Vitasta river (Jhelum) are the best. In this way, with such things a bow with all good characteristics should be prepared. (15)

The point about holding it is similar to that of a sword. It should be easily liveable, pleasing to the eyes and its front should have capacity to release the arrow. (16)

It should be smooth, well-joined and well-placed, strong and well-tied which can be bent easily. It should always have a name showing valour, it should be new and powerful. (17)

Experts have considered this sort of bow to be the best. The king should always worship that best bow. (18)

Oh Rāma, in the place of worship specially the bow should be of iron or bamboo or of share (white grass). (19)

The bamboos for the bow should be in autumn. Oh Bhṛgūttama, the bows made by the gathered bhillas (kirātas) near the Kanchipur are the best. (20)

The bows made in the place where Kārtikeya was born are even better than these. They are smooth, with the joints well-fitted, strong and well-made. (21)



Straight, having the shining colour of honey, having the good origin, gathered in autumn, strong with joints well attached, with good strings, with nice trimmings and nice cover. (22)

They should be polished with oil, should be adorned, with trimmings of gold, the joints should be viṣama (hard), with fruits, which are woundless. (23)

There should be made one trimming with a group of three (Trimmings) with the cover of the skin of a royal swan, golden trimming should have gold on the tip and a nice dart of iron, (24) well-tied joints is its strength, it should be joined with gold, it should be studded with auspicious diamonds. (25)

Kings should take it from the hands of the astrologer. It should be worshipped daily by the pouring of water. (26)

At the time of going to the battle-field, at the time of coronation and on all other auspicious occasions where flags are unfurled that bow should be adorned with a flag. Oh Bhṛgunandana, that is called auspicious for the king. Those kings who worship (27) their bow which is bent and studded with gold and jewels always along with the arrow have their calamities destroyed. (28)

Here ends chapter 16 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Characteristics of bow and arrow" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 17

### Characteristics of Swords

Puṣkara said—"Oh Bhārgava formerly, on the golden jewelled mountain on the summit of the Sumeru, on the bank of the heavenly Ganges. Brahmā offered a sacrifice. (1)

During that sacrifice, he saw an obstacle in the sky in the form of the Lohadānava and he thought over the removal of the obstacle. (2)

While he was thinking on that, a divinity came out of the fire, who was dark-blue like the petals of the blue lotus and was dazzling the eyes with his lustre. (3)

He was lustrous, having a beautiful face, lofty and had none equal in strength on earth. He bowed down before God Brahmā



(born in lotus) while going near him (4) because the gods along with Indra were pleased with his birth and he became the sword which was named Nandana. (5)

Seeing him, lord Brahmā uttered this sentence to Keśava "Oh Lord of the world, hold the sword, the protector of religion. (6)

Oh Keśava, killing with this sword, the Lohadānava, the obstructor of the sacrifice. Oh you having long arms, kill that strong Dānava. (7) When he was told thus, Janārdana caught it by its neck and that sword became uncovered. (8)

Its surface was like the petals of a lotus. It was shining like a blue-lotus, its a handle place was studded with jewels and was appearing like the blue sky. (9)

After that there appeared a huge, horrible demon, having a hundred hands and a big belly and a black mouth. (10)

The demon, lustrous, the points of whose teeth were round, was strong Lohadānava. Finding that Lohadānava who was obstructing the sacrifice, (11)

Keśava rushed at him with speed and the sword, not caring for Keśava and made the gods headed by Indra, (12) flee with a club, which was terribly speedy when the gods fled away, Keśava, after fighting with him for a long time, (13) the destroyer of Madhu on the battle-field cut his limbs. His limbs cut by that sword fell in various parts of the world, torn in hundreds and thousands, Oh Dharmajña. (14)

Oh Bhārgava, those limbs on account of the touch of Nandaka, became of iron (15) owing to the favour of Keśava. The lord Madhusūdana gave him a boon after killing him; (16) "Your limbs will be considered holy on the surface of the earth." (17)

After saying so, Hari said to Brahmā, "Oh preceptor of the world, quickly perform the sacrifice being free from obstacles." (18)

Then Brahmā who was told so and whose desire was well fulfilled, worshipped Madhusūdana with a sacrifice. (19)

I have described to you the origin of the sword as well as the Loha (Dānava). Now I will tell you the ideal characteristics of the sword. (20). Created from the bones of a demon who was born with a strong body, iron is the main thing for making swords and



that (iron) is praised which is specially of R̥ṣika and the places far in the slopes. (21)

In Vanga and in Śūrpākara, in Videha and in Aṅga territory too (iron) is of middle merit in the villages of Cedi. (22)

In Nipa along with its villages and in Kalañjara also, iron is in abundance. (23)

Those swords which are made from the iron obtained from far off places on slopes are very beautiful. Those made from R̥ṣika region can cut the body (quickly) and they can cut the chest and are prominent. (24)

Those made from Vanga (iron) can bear the stroke and are sharp. Those made from Śūrpākara are very firm. Those made from Videha are comfortable for being held in hand and are shining. (25)

Those made from Aṅga territory are sharp. Those originated from Cedi and Kalinjara can bear weight. Now I shall tell you about their characteristics. (26)

From the point of measurement, those swords are best which have proper measurement and are of an extended span. In this matter, measurement should be known well. A sword shorter than that should not be taken. (27)

Also that sword which is bigger than the ideal measurement and the sword whose shaft is cut too (should not be used). (28)

That sword which is swift and whose sound is sweet, Oh Bhārgava, which jingles like small bells, its use is best. That sword is praised whose front is like the petal of a lotus or whose top part is like a circle. (29)

Specially that which has its front portion similar to Karavīra or palāś's front, whose fragrance is like clay, ghee or lotus; (30) whose colour is like that of a lotus or even as the sky, Oh Bhārgava, the cuts made on the places of the span extended are praised on the sword. (31)

It is the one whose shape is like Śrī Vṛkṣa on the mountain or which are like the bamboo or lotus and all those which resemble other auspicious things. Oh Bhārgava. (32)

Those cuts which are shining like Kākolūka and Kabandha and made at uneven places, which follow the straight part and which are many are never praised. (33)



He should not see his face reflected in a sword and should not uncover it without any reason, when he is impure he should not touch the sword and should keep it below his pillow at night time and should worship it with fragrant paste and garlands in the morning. (34)

A sword, attractive, with gold and jewel is praised. The king should carefully put it in a covering possessing the powder of sandal always and should always take care of it like his own body. (35).

Here ends chapter 17 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Characteristics of Swords" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 18

### Fixing the time of the Ablution

#### (Ceremonial Bath)

Puṣkara said—in this way, making preparations (for coronation), the astrologer should perform the coronation of the king at proper time. I will tell you about the time. (1)

If the (previous) king is dead there are no regulations for time. He should be bathed with proper ceremony with sesamum and mustard. (2)

The astrologer and the priest should proclaim victory for him who is seated on another seat and then slowly these two should show him to the people. (3)

Pacifying the friends and releasing those who are in jail and declaring bravery, should wait for the proper time. (4)

The king should neither be coronated in Caitra month nor in an additional month, nor when lord Viṣṇu is sleeping i.e., specially in monsoon, Oh Brahmin. (5)

Oh Rāma, he should not be coronated on Tuesday, on the fourth day, on the ninth day, on the fourteenth day of both the fortnights of Bhārgava. (6)

The steady constellations should be those of Viṣṇu or Indra. Likewise Hasta and Pushya Nakṣatras are praised for the coronation of the king. (7)



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Nāga, Catuṣpāda, Viṣṭi, Kīṁstughna and śakuni - these karaṇas are not praised. Likewise the Vyatipāta day (is not praised). That constellation which is possessed of meteor or possessed of any evil or which is overpowered by the planet Saturn, sun, the planet mars or on which there is a layer, Oh Bhārgava, (are not praised). (9)

Those auspicious times and the constellations are for the fame and good for good men. Those possessed of mars are not good or the kulika (special time on each day) on which it is improper to give good business are not good at every place. (10)

In the case of Vṛṣa (technical word in Jyotiṣa), Kīṭasīmha and Kumbha are praised; out of all of these that which is near the lagna (11) at the time of birth 2nd, 4th, 6th, 8th, 9th and the favourable moon is praised. (12)

The Lagnas which are in the centre are sober and those situated in q triangle are also good. Those on the upacaya place are not good. The sun is praised with regard to Lagna. (13)

Oh Lofty man, in the case of Lagna, that group which makes nine degrees with the horizon should be abandoned, all that group of his sun is praised for the coronation of the king, along with the planet of the kings.

Here ends chapter 18 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Fixing the time of the Ablution (ceremonial bath)" in the dialogue between Mārkaṇḍeya and Vajra.

**CHAPTER 19****Pacifying Purandara**

Puṣkara said—"The chief priest should, in the very beginning, perform pacification pertaining to Indra. On the day of the coronation, the priest who has observed a fast, (1) who has put on a turban and white clothes, who is adorned with white sandal-paste, who has put on a garland of white flowers and the sacred thread, who is adorned with all ornaments; (2)

Such a clever priest after preparing the altar for the sacrifice and performing the necessary rites carefully, should perform the sacrifice with holy verses of Lord Viṣṇu and Indra, (3) of the Sun, Vaiśvadevas, moon with proper ceremonies : the group of holy



Brahmins and kṣatriyas and the group of those bestowing blessings; (4) longevity, fearlessness and conquest. Then he should prepare a pitcher of gold having a nozzle. (5)

He who is seated on the right side of the fire, adorned with white sandal paste, white ointments, wearing a garland and adorned with all sorts of ornaments; (6) sitting on his seat with his face in front, he should observe indicative signals in the fire. (7)

Oh Lion among men, as per the words of the astrologer, others and the chiefs of the assembly should perceive the form of the astrologer and the chiefs of the assembly should see the form of the priest also. (8)

Here ends chapter 19 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Pacifying Purandara" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 20

### Characteristics of Fire

Puṣkara said—The fire whose flames are leaning towards the south, which is bright like hot gold, which sounds like the chariot sound or cloud which is void of smoke, (1) which smells favourable; whose shape is like a swastika, whose appearance is auspicious like the revolving sound, (2) whose flames are bright and big, which is void of spark, becoming more bright when the oblation is thrown in it, who is the mouth of gold. (3)

When it accepts the oblation, Oh fortunate one, the king benefits and also when the oblation is put, it does not make a special sound. (4)

If a cat or a deer or a bird or ants do not cross it on the middle, then, Oh knower of the religion, the king becomes victorious. (5)

When the fire shines like a necklace of pearls or like a lotus, there is victory for the king; it may proclaim victory for him who offers leaves and flowers. (6)

I have described to you in short the ideal characteristics for fire. Oh best of Brahmins, if all the religious rites are performed in it, the king becomes victorious in all the three worlds. (7)



Here ends chapter 20 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Characteristics of Fire" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 21

### The Ceremony of Coronation

Puṣkara said—The priest should bathe the king at the time of the sacrifice. First he has taken a bath according to his sweet-will but the (Priest) should bathe him with clay. (1)

The king should cleanse his head with clay brought from the summit of the mountain, his ears with the clay from the top of an ant-hill and small hairs on the body with sandal-paste. (2)

He should cleanse his neck with the clay of Candrālaya; his chest with the clay brought from the battle-field, his right hand with the clay dug with the tooth of an elephant. (3)

Similarly the left hand with the clay dug with the horn of a bull. (4) (He should cleanse) his back with clay brought from a lake, his belly with the clay of a place where a river meets the ocean; he should cleanse his sides with the clay of both the banks of a river. (5)

With clay from the stable of the horses a wise king should cleanse his thighs. Likewise his two hands with the clay dug with the wheel of the chariot. (6)

After the clay bath, he should be bathed with Pañcagavya with added water (five things pertaining to a cow). Then the king seated on the special seat should be sprinkled with water by four chief ministers (7) according to their Varṇas (class) in order with the proper ceremony. (He should be sprinkled) by a Brahmin (minister) with a pot of gold filled with ghee. (8)

From the south by a kṣatriya from a pot of silver filled with milk, Oh Brahmin, from the west by a Vaiśya with a copper pot filled with curds. (9)

The Śūdra minister should sprinkle him with water from a coral pot from north. Then a Brahmin who is clever at Ṛgveda (10) should perform the sprinkling with honey and Oh Rāma and



another Brahmin who knows to sing Sāmaveda with water having kuśa grass. Then the priest bending the pitchers which have nozzles (11) after performing the protection of fire ceremony for the assembly members, should give the king a bath along with the felicitation of the verses which have been told for Rājasūya bath (12) and with the blessings of the Brāhmaṇas, Oh fortunate one, then the priest well-versed in Yajurveda goes to the altar and sprinkles, the king well decorated on an auspicious seat, with a vessel of gold having one-hundred holes, with due ceremony. (14)

He bathes the king carefully with all herbs with the verse of auśadhi (Medicine), (15) with sandal-paste with the mantras etc. with seeds and flowers with verses. Oh Rāma and with the same verse made sacred with the repetition (16) of certain formulae, he should sprinkle him with fruits and with all gems with the mantras etc. Oh Bhārgava. (17)

He should make him pure with kuśa (grass) with the mantras, with the Ṛgvedic sacrificial with proper ceremony. He should touch the king on his head, neck and nostrils. Then the leading Brāhmaṇas, Kṣatriyas and Vaiśyas (19) the śūdras the chiefs of a group of harlots should sprinkle him with waters of various rivers and wells brought from holy places and kept in various pots if possible, with (the water) of four oceans; if not available, with that prepared by the Brāhmaṇas with the water of the Ganges and Yamunā and with herbs. (21)

The leading ministers along with the people, at that time, may have umbrellas in their hands, some may have chauries in their hands and some may have cane-sticks in their hands. (22)

Along with the sound of conches and drums and with the songs of the bards, with sound of songs and instruments and with the noise of Brāhmaṇas he should make the coronation of the king. (23)

All people gathered together should sprinkle the king when he is praised and after he is sprinkled by all, the astrologer himself should take the pitcher from the king in which water from various places have been added, which is possessed of all herbs auspicious, possessed of all fragrance, possessed of jewels and seeds of fruit-



seeds, whose neck is tied with a white thread, covered on the top with a white cloth and the leaves of a mango tree and decorated, having as an umbrella, the creepers of milk-tree strong, new and made of gold should give it away, Oh leader of Bhṛgu (24-27) after the hymns are complete, then the king should see his face in a ghee-mirror (28) wearing a turban and white clothes. And then after performing auspicious rites, he should worship Lord Viṣṇu, Brahmā and Śaṅkara (29) and the protectors of directions, the planets and the stars. Then he may perform his own worship and then go to bed (30) on which the skin of a tiger is spread and on which a nice white bed-sheet is spread. The priest should then honour him by Madhuparka (mixture of holy things) while he is seated. (31)

The king who is Dharmajña too should honour the priest and the astrologer with Madhuparka (32) and after that (ceremony) he should always wear a cloth on the head and also put on the crown. Then, he who has put on the crown at the proper time (which I have mentioned before) (33) should be made to sit by the priest on (a seat) which is spread with a valuable sheet and on which five sorts of animal skin are spread, along with the hymn. (34)

The skin of a wolf, a cat and elephant, Oh best of Bhṛgu and on them the skin of a lion and after that the skin of a tiger (should be spread) (35). Then the gate-keeper should, while he is seated there, show him the ministers, (chief) citizens, Brahmins and merchants (36) then other people and after that other planets in due order. Then with three elephants, horses and best gold (37) and with the gifts of cows, sheep and house, he should, after worshipping the astrologer and the priest, worship three Brahmins (38) with the same ceremony with which the king was coronated. Then after honouring the ministers he should honour the astrologer and the priest. (39)

Then the king should worship the leading Brahmins with cow, cloth, seasamum, silver, corn, fruits, gold and things made from milk with sweet-balls, rice and flowers by offering to them and after touching the auspicious things and after taking the bow with the arrow, (41) after going round the sacred fire, after saluting the



preceptor, getting from the back a bull and a cow with a calf, the king after honouring them (42) should mount a horse which is sprinkled (with holy water) and made pious by mantras and who is endowed with a hymn in his right ear by an expert in Vedas (43) and himself should move about in his capital on the main road accompanied by leading ministers and generals, astrologer and priest (44) seated on elephants. He should approach the deities which are in his capital and after worshipping them (45) the king should return home pleased with his people and vehicles and should please his subjects by offering them gifts and honours. (46)

After bidding good-bye to them who are well honoured, that lofty man (king) should enjoy himself in his own house. Going through all these ceremonies, the king should bring the earth under his control. (47)

Here ends chapter 21 of the second part of the Viṣṇudharmottara Purāṇa, entitled "The ceremony of coronation" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 22

### The mantras of coronation

Rāma said—Oh son of Varuṇa, Oh knower of religion, I want to listen from you to the chants (mantras) reciting which the king's coronation is done. (1)

Puṣkara said, Oh Rāma, being attentive, listen to that mantra which removes sin and being crowned with which the king gets fame for a long time. (2)

At the end of the ablution the astrologer should sprinkle the king with the water purified with kuśa grass from the pot and when the verse is over, he should place the whole. (3) "May the gods Brahmā, Viṣṇu and Śiva sprinkle ablution water on you, also Vāsudeva, Jagannātha and the lord Baladeva; (4) may Pradyumna and Aniruddha bestow victory on you. And also Indra, Fire, Yama and goddess Durgā, (5)

Varuṇa, Vāyu, Kubera and lord Śiva, the śeṣa (serpent) along with Brahmā and the protectors of directions, protect you always, (6)



Bhadra, Dharma, Manu, Dakṣa, Ruci and Śraddhā, Bhṛgu, Atri, Vasiṣṭha, Sanaka and Sanandana, (7)

Sanatkumar, Lord Aṅgīrasa, Pulaha, Pulastya, Māricī, Kaśyapa (8) —all these may sprinkle and perform your coronation. The lords of people, Prabhasura and Barhishadas (9)

Agnisvāttāḥ, Kravyāda, Upahūta, Ajyapā, Sukālinah may their names along with fire perform your coronation. (10)

The Mātṛs, Lakṣmī, Devī, Satī, Khyātī, Anasūyā, Smṛti, Sambhūti, Sannati, Kṣamā, Prīti (11)

Svāhā and Svadhā perform your coronation. And the (ideal) wives all gathering together kīrti Lakṣmī, Dhṛti, Medhā, Puṣṭi, Śraddhā, Kriyā, Buddhi, Lajjā, Vapuh, Śānti, Tuṣṭi, Siddhi may perform your coronation. (13)

Arundhati, Vasu, Jāmī, Lambā, Bhānu, Marutvatī, Sankalpā and Muhūrtā, Sādhyā and Viśvā these wives and in the same way other (holy females) may perform your coronation. Adīti, Diti, Tāmrā, Ariṣṭā, Surasā and Muni, Kadrū, Krodhavaśā, Prādhā, Vinaṭā the three Surabhi - these favourites of Kaśyapa may perform your coronation. (16)

May the wives of Bahuputra, Suprabhā and Bhāmini come there for your coronation and victory; (17) in the same way the wife of Kṛṣāśva, Suprabhā, Jayā and their son of Astragrāma bestow victory upon you. (18)

Manoramā, Bhānumatī, Viśālā, Bāhudā, Ariṣṭanemī - all these may perform your coronation, Oh king. (19)

Kṛttikā, Rohiṇī, Ilvalā, Béhu, Punarvasu, Tiṣya, Āśleśā, Maghā, Pūrvā and Uttarā Phalgunī, Hasta, Citrā, Swātī, Viśākhā, Anurādhā, Jyeṣṭhā, Mūla, Oh king purvā and uttarāśhāḍhā, Abhijita, Aśvattha, Dhaniṣṭhā, Śatabhiṣak, Pūrvābhādrapadā, Uttarā, Revatī, Aśvinī, Bharāṇi. All these wives of the moon, constellation getting together may perform your coronation. (24)

Oh king, Suramā, Mṛgī, Mṛgamandā, Śvetā, Bhadrāsana, Hari, Bhūtā, Kapiśā, Daṁṣṭrī, Surasā (25) - all these wives of Pulaha may perform your coronation. Oh king, Śyenī, Bhāsī, Kraunci, Dhṛtarāṣṭrī and Śukī (26) the wives of Aruṇa, the charioteer of sun may perform your coronation in the same way Āyati, Niyati, Rétri and Nirā (may perform your coronation). Umā, Menā, Śacī,



Dhūmrā, Ūrṇā, Nivṛtti, Gaurī, Śivā, Siddhi, Velā, Nadvalā, Asinkī and Jyotsnā the goddess of herbs (29) - these goddesses together may perform your coronation. Mahakalpa, Kalpa, Manvantaras, Yugas, (all years) all the Sāmvatsaras, Dakṣiṇāyaṇa and Uttarāyaṇa, seasons, months, fortnights both Pakṣas, night and day, both twilights, dates Muhūrtas, Karaṇas - all these auspicious divisions of time may perform your coronation. (32)

Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn all these planets, Rāhu and Ketu may perform your coronation. (33)

Svayambhumanu, Pūrvamann, Svārociṣa auttama, Tāmas, Raivata, Cākṣusa, Vaivasvān, Yathākarnā, Dakṣa (both the sons of Brahmā)

Dharmaputra, Rudraputra, Rocya, Bhautya (35) these fourteen Manus may perform your coronation. Viśvabhuk, Vipāsci, Suśānti, Śikhī, Vibhu, Manojava, Ojasvī, Bahi, Adbhuta, Śāntika, Vṛṣa, Ṛtadhāmā, Divaspā, Śuci - these fourteen Devanātha may perform your coronation. (38)

Raivata, Kumāra, Varcā, Vināyaka, Virabhadra, Nandi, Viśvakarmā, Manojava may these important gods - gathered together perform your coronation. (39) Ātmā, Āyuh, Manas, Dakṣa, Āpaḥ, Prāṇa, Haviṣmān, Gaviṣṭha, Ṛta, Satya. (40)

Oh king, these ten gods, sons of Aṅgīrasa may perform your coronation. Kratu, Dakṣa, Vasu, Satya, Kāla, Kāma, Muni, Kuravān, Manuja, Rocamāna - may these ten Viśvadevāḥ perform your coronation. (42)

The Mars and the serpent Nirṛti, Ghasa, Aja, Ekapāda, Budhuya, Dhūma, Ketu, Dviija, Bharata, Mṛtyu, Kāpāli, Kinkinī, Oh king, may these eleven Rudras perform your coronation (44)

Bhuvana, Bhāvana, Sujanya, Sunana, Kratu, Sarva, Mūrdhā Tyājya, Stuta, (45)

Prasava, Avyaya, Dakṣa—all these deities, known as Bhṛgudevatā may perform your coronation, Oh king. (46)

Mana, Mantā, Prāṇa, Nara, Apāna, Viryavān, Vinirbhaya, Naya, Hamsa, Nārāyaṇa. (47)

Vibhu, Prabhu—these leading gods the well-wishers of the world, these twelve sādhyas may, Oh king, crown you. (48)

Dhātā, Mitra, Aryamā, Pūṣā, Śakra, Īśa, Varuṇa, Bhaga, Tvaṣṭā, Vivasvān, Savitā and Visnu (49)—these twelve sons of Kaśyapa



and Aditi may crown you. Ekajyoti, Dvijyoti, Tri and Chaturjyoti (50)

Ekaśakra, Dviśakra and strong Triśakra - these shining lights which are seen owing to their opposite movement only once; (51)

Mita, Sammita, Amita, very strong Ṛtājī, Satyajī, Suśeṇa, (52)

Atimitra, Namitra, Purumitra, Purānita, Ṛta, Ṛtadhātā, Vidhātā, Dhāraṇa, Dhruva and very strong Vidhāraṇa, the fast friend of Indra, Idṛkṣa, Adṛkṣa, Etādṛg, Amitāśana (54)

Kṛtina, Prasadṛkṣa, very famous Sarabha, Dhātu, Ugrodhvani, Bhīma, Atiyukta, Kṣipa, Saha, Dhyuti Vapu, Anādhṛṣya, Vāsa, Kāma, Jaya, Virāt - may these Marutas gathered together crown you. (56)

Forty-nine gods, very valourous and brave Citrāṅgada, Citraratha Citrasena (57)

Urñāyu, Anagh, strong Ugrasena, Dhṛtarāṣṭra, Gopa, Sūryāvarta. (58)

Yugapa, Traṇaya, Kārṣṇi, Nada, Citra, Kālī, Śālī, Śīrā, Parjanya, Nārada (59)

Vṛṣaparbā, Haṁsa, Hahā, Hūhū, Viśvāvasu, Tumburu, Suruci. (60)

Oh lord of world, may these Gandharvas crown you. Āhutis, Bhavatis, Vargavatis (61) Āyurvastis, Urjā, Kuravā, Stavā, Bhavāyu, Amṛtāyu, Bhuva, Ruca, (62)

Bhīru, Śobhayantī etc. the damsels—all these gathered together may perform your coronation, Oh lord of earth; (63)

Anavadyā, Satyakāmā, Anunā, Varuṇā, Priyā, Anūpā, Subhagā, Sukeśā, Manovatī, Menakā, Sahajanyā, Parṇāśā, Punjikasthalā, Kṛtasthalā, Ghṛtācī, Viśvācī, Pūrvacitī (65)

Pramlocā, Anumlocā, Rāmbhā, Urvaśī, Pañcacūḍā, Sānumatī, Citralekhā, Oh king (66)

Miśrakeśī, Marīci, Vidyutparṇā, Tilottamā, Adrikā, Lakṣmaṇā, Kṣepā, Asitā, Rucikā (67)

Suhemā, Hemā, Śādvalī, Vapuḥ, Suvratā, Subāhu, Sugandhā. Suvapū (68)



Puṇḍarikā, Sudānā, Āsudānā, Surasā, Hemā, Śāradvatī, Sūnṛtā, Kamalālayā. (69)

Sumukhī, Harṁsapādī, Vāruṇī, Ratilālasā—these auspicious celestial damsels may crown you, Oh king. (70)

Very Valourous Prahāda and similarly, Oh king, Virocana, Bali, Bāṇa and also other sons of Diti gathered together (71) - may these demons themselves perform your coronation with divine water. All the demons headed by Vipracitti gathered together. (72)

Oh king, may immediately crown you. Heti, Praheti, Mālī, Śanku (73)

Sukeśī Pauruṣeya, Yajñahā who is worst among men, Vidyutsphūrja, Vyāghra, Vadha, Rasan (74) may all these Rākṣasas coming together crown you today. Siddhārtha, Maṇibhadra, Sumana, Nandana (75)

Kāṇḍabhi, the fifth Maṇimān, Uyaṁan, Sarvānubhūta, Śaṅkha, Piṅgākṣa, Castara (76)

Yaśa, Mandaraśobhi, Padmacandra and Prabhankara, Meghavarṇa Subhadra, Pradyota, Mahāghasa (77)

Dyutimān, Ketumān, Maulimān, Sudarśana, Śveta, Vipula, Puṣpadanta, Jayāvaha (78)

Padmavarṇa, Balāka, Kumuda, Balāhaka, Padmanābha, Sugandha Pravīra, Vijaya, Kṛti (79)

Pūrṇamāsa, Harāṇyākṣa, Valorous śatajilva - may these best Yakṣas perform your coronation, Oh king. (80) Śaṅkha-padma, Makara, Kacchapa - these Nidhis gathered together may crown you, Oh king (81)

Palagās, Vagrās, Sūcīmukhas, Duḥpuraṇās, Viṣādās, Jvalanāṅgāras (82)

Kumbhapātas, Pratundās, Tapavīras, Ulūkhalās, Akarṇās, Kuśandās Pātrapāṇis; (83)

Pāsus, Vitundās, Nipuṇās, Skandanās - all these tribes of goblins may perform your coronation. (84)

Those observing celibacy, lofty, all-knowing, all-perceiving, having faces of various types, having many hands and necks (85) living in the place where four roads (from four directions) meet in the elevated building of the vacant city may, those past kings be



for your good, may these Bhūtas of Śiva themselves perform your coronation and keeping in their front Lord Śiva and Narasimha (86-87) and all the Mātṛs may, Oh king, crown you on this kingdom. Guha, Skanda, Viśākha, Naigameya, (88) all these auspicious Skandagrahās may crown you. The female goblins, those witches moving in the sky and those moving over the earth, (89) all of them together may perform coronation for you. Oh lord of people, Garuḍa, Aruṇa and the big bird Āruṇī, (90)

Sampātī, Vinatā, Viṣṇugandha, Kumāraka—all these birds may crown you, Oh lord of earth. (91)

Ananta, the great serpent Śeṣa, Vāsuki, Takṣaka, Sapaṇīra, Kum̐bha, Vāmana, Ānjana, (92)

Airāvata, the great serpent both Kambala and Aśvatara, Ailamantra, Śaṅkha, Karkoṭaka, Dananjaya, Mahākarna, Mahānila, Dhṛtarāṣṭra, Balānaka, Kumāra, Puṣpadanta, Sumukha, Durmukha; (94)

Sūcīmukha, Dadhimukha, Kāliya, Śālīpiṇḍaka, Bilvapāda, Pāṇḍuraka, Āpūraṇa (95)

Kapila, Ambarīṣa, Kumāra, Kaśyapa, Prahlāda, Puṣpadanta, Gandharva, Manasvika, (96)

Nahuṣa, Khararomā, śaṅkhaṇḍa also Padma, Kulika, Pāṇi etc. (97) serpents may perform coronation to the Kingdom to you, Oh king. Kumuda, Airāvata, Padma, Puṣadanta, Vāmana, (98)

Supratika, Anjana, Nīla may always protect you. Also the (Sudarśana) wheel, Trīśūla, Vajra and Nandaka - these weapons, (99) the swans of Brahmā, the bull of Śankara, the lion of Durgā and the buffalo of the God of death (100)

(crown you). Similarly, the lord of horses Uccaiśravā, Dhanvantari, Oh king, Kaustubha jewel and the king of Śaṅkhas (Pañcajanya) may protect you from all sides always. (101)

All these after performing coronation for you may bestow upon you definite victory, religion, energy, truth, charity and austerity. (102)

God of death, god of sacrifice and Marut may bestow celibacy, self-command, calmness, may all of them and Citragupta, Oh king, perform your coronation. (103)

Daṇḍa, Piṅgala, death and kāla (time) both also Vālakhilyas all be for your victory. (104)



The four cows of directions and the Surabhi, Oh king, along with all other cows may perform your coronation, Oh king. (105)

Vedavyāsa, Vālmīki, Kamaṭha, Parāśara, Devala, Parvata, the sage Durvāsā, (106)

Yājñavalkya, Jābāli, Jamadagni, Śuciśrava. Viśvāmitra, Sthūlaśirā, Cyavana Atri, Vidura, Ekataḥ, dvita Trita, Gautama, Gālava, Śāṇḍilya, Bharadvāja. (107)

Maudgalya, Vedavāhana, (108)

Bṛhadāśva, Kuṭīśaṭha, Jaṭājānu, Ghaṭodara, Yavakṛita, Artharaitya, Ātmavān, Jaiminī. (109)

The sage Śārangarava and great devout Agastya, Unmuvu, Mumuvu and the great Idhmabāhu, (110)

Kātyāyana, Kaṇva, Valvaka, the son of Amboru, all these sages may crown you, Oh best of kings, (111)

Prṇthu, Dilīpa, Bhārata, Duṣyanta, the Valorous, Śatrujīt, Manu, Kakutsṭha, Anenā, Yuvanāśa, Jayadratha. (112)

Māndhātā, Mucukunda, king Purūravas, Āyu, Nahuṣa, Yayāti Aparājita, (113)

Ikṣvāku, Yadu, Bhūriśravā, Ambariṣa, Nābhāga, Bṛhadāśva Mahāhanu, (114)

Pradyumna, Sudyumna, Bhūridyumna, Śṛṇjaya—these and other kings who have gone to heaven past kings. (115)

Oh king, may come together for your coronation, victory and wealth. All the rains and Vāstudevas, (116) trees, herbs, various jewel-roots all these, Oh king, may perform your coronation at once. (117)

That Puruṣa, who is unknowable and the five elements, earth, wind, ether, water and fire, (118) mind, intellect and the non-perceptible soul. Oh king, all these together may crown you, Oh Protector of earth. (119)

OH king, may Rukmabhauma, Śilābhauma, Pātāla, Nīlamṛttika, Pīta, Raktakṣiti, Śvetabhauma, (120) perform your coronation for victory. May the human world, the under-world, the heaven Mahat etc. austerity, truth all these be for your victory. Jambū, Śāka, Kuśa, Kraunca, Śālmali islands, Gomedha and Puṣkara bestow upon you power, uttarakuru beautiful Hairaṇvata. (121-123)



Bhadra-Ketumālavarṣa Ilāvṛta, Harivarṣa, Kimpuruṣa Bhāratavarṣa (124) all perform your coronation, getting together Indradvīpa, Kaśeru, Tāmravarṇa, Gabhastimān, Nāgadvīpa, Saumya Gāndharva, Vāruṇa and Cāruvasa bestow self-control on you, (126)

Hemavān, Hemakūṭa, Niṣadha, Nīlaparvata, Śveta Sṛṅgavān, Meru, Mālyavān, Gandhamādan (127)

Mahendra, Malaya, Sahya, Śuktimān, Rikṣavān, Vindhya, Pāriyātra - all these mountains (128) may coming together, sprinkle on you today, Oh protector of the world Ṛgveda, Yajurveda, Sāmaveda (129) and Atharvaveda may sprinkle you, Oh king, Itihāsa, Dhanurveda, Gandharvaveda, Āyurveda (130) these Vedas and upavedas may be for your victory. Śikṣā, Kalpa, Vyākaraṇa, Nirukta, Jyoits (131) and chandas - these six may bestow victory on you. The sciences subsidiary to the study of the Vedas, the four Vedas, Mimāṃsā, Nyāya (132)

Dharmaśāstra, Purāṇa these fourteen branches of knowledge, sāmkhya, yoga, Pāñcarātra and Pāśupata, Kṛtāṇṇa Pañcaka—all these various sciences, the sin removing Gāyatrī, the kind goddess Durgā, goddess Mahāśivā (133-134) and the Gandhārī bestow victory on you. Gods, demons, Gandharvas, Yakṣas, devils and serpents, the sages Manus (divine), the cows, the goddesses the wives of gods, trees, elephants, Daityas group and Apsarā. (135-138)

The weapons, all sciences of knowledge, the vehicles of kings, the herbs, jewels the divisions of time. (139)

All places which are holy, all clouds and things created from that things mentioned or not mentioned, may all be for your victory. The salty watered ocean, the ocean of ghee, the ocean of curds, the ocean of wine, the ocean of the juice of sugarcane, that of the sweet water (140) and whose water is hidden inside—all these may, Oh king, sprinkle you with their water. The four oceans getting together with their water (141) may sprinkle you and bestow victory on you. Oh king Puṣkara, Prayāga, Prabhāsa, Naimiṣa (142) holy Brahmasara and Oh king, Gayāśrṣa, Kālodaka, Nandikuṇḍa, Uttaramānasa (142), the five rivers which suggest the path of heaven, Bhṛgutīrtha. Aujaś, Amaraṇṭaka, (144) the hermitages of Kālikā and Tṛṇabindu, Gopatīrtha, Cāpatīrtha which



is spotless heaven as it were. The Jambūmārga, the holy hermitage of Taṇḍulika, the tīrtha of Kapila, the holy places of Vātika and Śaṇḍika, (146) the big lake of Agastya and Kumārītīrtha; the bank of the Ganges, Kuśāvarta, Bilvaka and Nīlaparvata (147)

Varāha mountain, kanakhala tīrtha, Svargandhā, Vaśakumbhā, Śākambharī, (148)

Bhṛgutunga, Kubjāmra, the hermitage of Kapila, (149) the holy Camasodbhedana, the auspicious Vinaśana, Ajatuṅga, Soma, Ajogandha, kāliñjara, Kedāra, Oh king, Rudrakoṭi also (150)

Mahālagna and Oh king, Vadanāśrama also; Nandā, Sūryatīrtha and Somatīrtha of Indra (151) the tīrthas of the two Aśvins. Varuṇa, Vāyu, Kubera, Brahmā, Śarva, Yamana, Cyavana, (152) of Virūpākṣa. Dharma of the Apsarās, Oh king, of sages, Vasus, Sādhyā, Maruts (153) of the Ādityas and Rudras and sons of Aṅgīrasa, of all the gods Bhṛguś, Gandharvas, Oh bestower of honour (154)

Plakṣa, Prasravaṇa, Suṣeṇa, Oh king, Śāligrāma, lake of Varāha, Vāmana (155)

Kāmaśrama, Trikūṭa, Citrakūṭa, Saptarca, Kratusāra, Viṣṇupada lake (156)

Kapila's tīrtha and Vāsuki tīrtha, Sindhu tīrtha, Tapatīrtha, Dānatīrtha and holy Śūrpākara. (157)

The bright confluence of the Ganges and the ocean and the beautiful confluence of the small and big oceans. (158)

Similarly Kundāvasundha and the big lake Mānasa, the holy Bindu lake and Acchodaka lake; (159) the Dharmāranya, the Tīrtha phalgu and Savimukta, the holy Lauhitya, Śiva, the Purifier of Bādari. (160)

The holy place of seven sages and Oh king, the Vahnitīrtha, Vastrāpatha, Meṣa, Chāgaleśa, Oh king, (161)

Puṣpanyāsa, Sakāmeśa, Haṁsapada, Aśvaśīrṣa called Kṛṣṇa, Mañibhadra, (162)

Devikā, Sindhumārga, Svarṇabindu, Āhalyaka and Airāvata tīrthas; (163)

Bhogayaśa tīrtha which is near Airāvati, Karavīra Āśrama, Nāgamodānika. (164)



The Pēpavimocana and Rṇavimocana, holy udvejana and Hariśeśvara. (165)

The holy Devabrahmasara, Sarpi, Darvī, Oh king, these and many more may be for your good and holiness. (166)

May the holy places with their sin removing waters sprinkle you. These rivers, the holy big Gangā, Hṛdinī, Hlādinī (167)

Pāvanī, Sītā, Cakṣu, Sindhu, Narmadā, Suprabhā, Kātarākṣī Śīthilā, Mānasīhṛdā (168)

Sarasvatī with roaring sound and Suveṇu with pure water - Siprā, Śatadru, Sarayu, Gaṇḍaki (169)

Acchodā, Vipāśa, Candrabhāgā, Irāvatī. Vitastā, Devikā, Rambhā, Sītā, Devahṛdā, Śivā; (170)

Similarly holy Ikṣumatī, Kauśiki, Yamunā, the sin removing Gomatī, Dhūtapāpa. Bāhudā, Dṛṣadvatī (171)

Niḥśirā Tṛtīyā and reddish big rivers, Vedasmṛti, Vedasini, Vetrāgni, Varadā (172)

Varuṇā, Candanā kumudvatī with plenty of water, pārā carmaṇvati, Rūpā, Vidiśā Veṇuvati (173)

Avanti, Kuntī with fine water palāśinī, Mandākinī, Daśārṇā, Citrakūṭa Dṛṣadvatī; (174)

Tamasā, Pippalā, senī karamodā, Piśācikā citropala, citravarṇā, Manjulā Vālukāvatī, Śuktīmati, Silī, Randhrā, Saṅkuṇā, Ātyayakā, Tāpī, Payoṣṇī, Nirvindhyā, Sītā, Niśadhāvatī (176)

Veṇā, Vaitaraṇī, Bhimā, Carmā, Rāmā, Kūhūka, Toyā Mahāgaurī, Durgā, Métuśīlā; (177)

Godāvarī Bhīmarathī, Kṛṣṇā, Veṇā, Vanjulā, Tungabhadra, Suprakārā, Bāhyā kāverī, (178)

Kṛtamālā, Tāmraparnī, Puṣpajā, Utpalāvatī, Trisamā, Ṛṣikulyā, Ikṣukā, Tridivālayā (179)

Lāngulinī, Vamśadharā, Sukumārā, Kulāvatī with the gait of an elephant Ṛṣikā and slowly flowing Mandavāhini; (180)

Kṛpī, Darvī, Dayā, Vyomā, Paroṣṇī Kolavāini. Kampanā, Viśalyā, Karatyoā, Amśuvāhinī (181)

Tāmṛaruṇā, Vetravati, Gomati river, Adriṇī, Trikasā and nice Hiraṇvati (182) Āpagā, Alakā, Bhāsī, Sandhyā, Madavā, Nandā, Alakanandā, Śuddhā, Vasuvāhinī. These and other rivers whose water is clean, which remove all sins, who are the mothers of the



world, may sprinkle you with the pots filled with their water. Oh king, (184) being crowned for the kingdom by all these mentioned above enjoy the entire world encircled with oceans live long and may you be always religious! (195)

Here ends chapter 22 of the second part of the Viṣṇudharmottara Purāṇa, entitled "The mantras of coronation" in the description by Puṣkara before Bhārgava and Rāma.

## CHAPTER 23

### Description of the reward of places of Pilgrimage

Puṣkara said—Oh Rāma, Oh Bhṛgu's son, the chanting of these verses which I narrated to you here, are blessed and remove all sins. (1)

That man who, rising early, chants them, gains heaven, being freed from all sins. (2)

He will not be born in the animal world (in the next birth) nor go to hell, nor in my place, which is a mixture of evils. He does not get unhappiness, fear, death and delusion. (3)

To him, who bows down to these attentively, sin does not stick, just as a drop of water on the lotus. (4)

He who takes his bath paying homage to these with attention though possessed of great sins, is free from them as the snake shakes its skin from its body. (5)

By offering flowers to these, he gains great prosperity and by offering worship with (five) auspicious things to them, one is worshipped (by all). (6)

By offering sacred light to these, he shines like the moon in heaven and by giving offerings to these, he gains a number of desired things. (7)

By offering them eatables and oblation, he gets best enjoyments. If he gives food to the Brahmins with recitation to these (8) and satisfies them with money, he wins heaven for a long time. On the day of coronation and at the time of the bath with the sprinkling of flowers (9) and similarly on the day when the two years meet, one who wishes well for the self should honour; these and the holy places and rivers which are mentioned before in short. (10)



By their careful perusal even those who have committed sin, become worthy of honour, their bath, the penance and the rites of offerings to the ancestors bring great god. (11)

Their being given gifts (to others) brings big reward, their sight and their chanting also removes sin, Oh best of Bhṛgu, there is no doubt about it, (12)

Oh leader of Bhṛgu, people who have taken a bath in these holy places, attain to that place (after death) immediately and Oh king, Oh Rāma, therefore, holy places and also all holy rivers should be visited carefully. (13)

Here ends chapter 23 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Description of the reward of places of Pilgrimage" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 24

### Sahāya Saṁpatti

Rāma said—What is the most important thing to be done first after a king is crowned? Tell me all that because you know everything. (1)

Puṣkara replied: the king whose head is still wet with the sprinkling of water, should choose his assistant because on that rests the stability of the kingdom. (2)

Even a trifle work turns hard if only one man without any assistant does it. What then to talk of the kingdom which is such a big thing. (3)

Therefore, the king himself should choose the assistants who are coming from noble families, who are brave, who belong to the best caste, who are strong and learned, (4) who are handsome, virtuous, generous and forgiving, who can bear hard work, who are very enthusiastic, expert in religion, sweet speaking, (5) who advise what is beneficial, who are intelligent, who are faithful to their master and who hanker after fame - such assistants should be appointed on duty. In the same way, he should himself find out those who are less meritorious (6) and appoint them for works fit for them. Oh Bhārgava, (7)



Noble of good character, expert in the Dhanurveda (archery), clever in religion, educating elephants and horses owing to their speaking, clever in a mild way; (8) who are (clever) in knowing signs, omens, who can know the physicians (whether they are clever or not) who can recognise other sorts of people and who definitely know six measures of Royal policy; (9) who are grateful to those who do good works, who are brave and can bear hardships, one who is straightforward, who knows the cult of the various arrangements of army and especially who can distinguish between essential and non-essential matters. (10)

Such a commander of the army, may he be a Brahmin or a Kṣatriya, should be appointed by the king, one who is swift, attractive, clever, sweet-speaking, not arrogant, (11) who can capture the mind of all—such a door-keeper is recommended (for the king) who speaks exactly as told, who is shrewd, expert in knowing the different languages of the country, (12) who knows grammar, who can bear hardships, who is eloquent, who is able to explain about proper time and place of taking into consideration the place and time can explain that which is beneficial for the king; (13) and who can tell him if opportunity comes, such a messenger be appointed by the king. (14)

Those who are swift, strong, brave and firm in being loyal, unperplexed, who are loyal to him and who can bear hard work, who cannot be tempted (by the enemies), such bodyguards should be appointed by the king. (15)

He will have a female servant, who will carry betel-leaf for him. Then he should appoint an officer for signing a treaty or proclamation of battle, who knows the cult of six expedients, who is clever in the language of the country (16) and who is an expert in state-policy, who knows well about income and expenditure, who knows the temperament of the people and well-versed in the origin of the country, (17) who should be expert in knowing the works of servants which are done in part but not completed and he should be a protector of clever people. He should be good-looking, young, brave, faithful and noble. (18)

He has been described as brave, able to bear hardships, having a sword, valorous, very attentive, expert in the matters of elephants, horses and chariots. (19)



The treasurer of the king should be always hard-working, well-versed in suggestive signs and omens and clever in training horses, (20) knowing the cult of science of horse and Ayurvedic (Medicine) knowing the specialities of various divisions of land, knowing the strength or otherwise of the charioteer, of steady sight and clever, (21) brave and well trained—such should be the charioteer of the king, not be tempted way (by enemies), pious, smart and who listens to the advice of the physician. (22)

An expert in the science of cooking, such a man should be the supervisor of the cooks. Those who know the culinary art, who cannot be tempted (cheated) by the enemies, who are coming from noble families; (23) whose hair and nails are short— all such should be appointed in the kitchen. One who treats the friends and the enemies as equal, who is an expert in law, (24) who is coming from a noble family, such a leading Brahmin, should be appointed as the judge. Of the some type of leading Brāhmaṇas should be made the members of the assembly. (25)

They should be well-versed in the scripts of all countries, who are clever in all sciences, such men are described as writers for all dealings. (26)

That writer is considered best whose hand-writings have letters with their tops well-made which are well completed, which possess equal intervals between two words and which are equal in size; (27) who is clever in commencing a sentence, who is well-versed in all sciences and who can explain a number of meanings, in short such a man should be the writer, Oh best of Bhrgus (28) one who can understand the cults of different people, who are swift, who are not greedy, such people should be appointed as peons in the court of law. (29)

Similar should be the gate-keepers of the king. He who is expert in differentiating different divisions of metals, jewels, iron etc. (30) who is an expert in knowing what is important and what is trifle, who cannot be tempted (by the enemies), who is always pious, who is smart and not careless—such should be the head of the Treasury. (31)

In all matters of income people similar to the cashier should be appointed and in matters of expenditure, those who have travelled in the entire world. (32)



He who has very deeply studied the science, who can examine all the eight parts of the body, who cannot be tempted, who is religious-minded, who is coming from a noble-family should be the physician of a king. He is known; whose words are always obeyed by the king owing to his affinity to other people. (34)

The man in charge of elephants is one who knows the method of training elephants, who is expert in knowing the tribes residing in the forest and who can bear hardships. (35)

The drivers of the elephant of the king is praised for all works as one who is possessed of these qualities and who has especially self-control. (36)

The man in charge of horses is praised as one who knows the science of training horses, who is expert in their medical treatment and (horses) breathing. (37)

The office-in-charge of the castle is one who cannot be tempted, who is brave, intelligent, coming from a noble family and who is ready to do all works. (38)

The architect is described as an expert in the science of building houses, whose hand is steady, who is hard working, who can think about result (who thinks deeply) about future and who is brave. (39)

The officer-in-charge of weapons is supposed to be an expert in all those weapons which are discharged with machine and with hand and which are to be kept in hand (not to be thrown) and which are partly kept in hand and partly discarded and he should be clever in battle. (40)

The king should appoint in the harem maids who are more than fifty (in number) and males seventy, for all works, (41) of the king. The servants should be old, who know the custom of various tribes and who are always alert. In the place of strong weapons a man clever and ready for work, should be appointed. (42)

Oh leader of Bhṛgu family, the topics pertaining to the royal work are innumerable, Oh king, some of them are very important, some of middle type and some tribes, well knowing that. (43)

The king should appoint clever, medium and ordinary people for those works so that the king may not be ruined by interchanges in works. (44)



After examining their loyalty, knowledge, bravery, strength and nobility, the officers should be allotted their duties. (45)

In examining officers the king should take the help of those who are perceiving the real custom only (i.e. those who are not possessed of partiality) and who are expert in religion. (46)

A king who is ambitious of winning the earth should appoint such servants as are well satisfied and such assistants as are well honoured. (47)

The king should appoint the well satisfied officer for work which they deserve, the religious-minded for religious matters and the brave for matters pertaining to battle. (48)

In matter relating to wealth, he should appoint those who are clever and in all circumstances, who are clean in matters about ladies (i.e. in harem) eunuchs and for cruel works those possessed of cruelty. (49)

Oh son of Bhṛgu, the king should appoint after testing their honesty, according to their worth, for the matter of religion, money, sex and fear (50) for finding out the origin (of animals) he should carefully appoint those officers who are habituated to move in the forests of elephants. (51)

Oh Bhārgava, such and other works should be carefully done. By all means the abolishment of cruel means is not proper for the king. (52)

The works of the king which can be done in cruel ways, cannot be done by gentle people; so, the king should have those (cruel people) also. (53)

A complete abandonment of cruel means is not good for a king. So, those who possess special cleverness for special works, (54) should be appointed for those works after properly testing them. He may appoint for all works those servants coming hereditarily. (55)

In short, except in the work of partition of wealth etc. he should appoint them only. In the matters of partition, after testing, he, the fortunate, should appoint people, appointed by his own self (56) because they will look after his benefit, with the desire of peoples' welfare, he should specially rehabit people coming from the enemy territory (57) even though they might be convicted or



wicked. Knowing well that one is wicked, the king should not trust such a man. (58)

But with a desire of the welfare of people, he should keep a watch on his movements. The king should well honour a man who comes from some other country. He should honour his assistants of the alien country. But the king may not keep them as servants, Oh best of Bhṛguś. (60)

He should never make a separate colony for servants. The weapon, fire, poison and sword on the one hand (61) and Oh tiger like man! (loyal) servants and wicked servants on the other hand the whereabouts of all these should always be known by the king through spies. (62)

He should then honour the virtuous and punish those who are otherwise. Oh Rāma the kings are said to have eyes in the form of spies. (63)

He should always appoint in his own country as well as in the enemy countries spies who are of noble caste, who are clever, who cannot be tempted by others and who are able to bear hardship. (64)

Those whom people do not know, who are sober, who do not know one another; they (may move as) merchants, as learned Brāhmaṇas in Vedic verses, as astrologers, as physicians (65) or as ascetics. These kinds of spies the king should appoint. The king should not trust in the story of only one spy with faith. (66)

He should listen to the story of more than one and then should take a decision. If those two do not know each other, (67) then the king should appoint spies who are not known. Looking at things with the eyes in the form of spies, is the root of kingdom. (68)

The king should carefully test the spies. He should test well the love or hatred of the servants, the virtues or otherwise of people. (69)

The goodness or otherwise of works in everything of the king depends on spies he should depend on always. (70)

The king should know the works by doing which his people will be pleased and by which they will be displeased and should carefully keep away from that by which displeasure is caused to them (71)



The fulfilment of the king's motive is originated from the love of people, Oh moon in the Bhārgava family, therefore the leading kings should always carefully please his people on the earth. (72)

Here ends chapter 24 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Sahāyasāmpatti" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 25

### Behaviour of the Subordinates

Puṣkara said — Oh Rāma, I shall narrate to you now, how the government servants should behave, know that while I am telling that, (1)

Oh son of Bhṛgu, they should, by all means, with all their strength obey his orders. They should not speak in between while he is speaking; (2) in the presence of people, they should speak only that which is favourable to him, is beneficial to him, though he may not like that. (3)

Oh Bhārgava, the matters pertaining to enemies should be told to him only when his mind is calm. About his health, they should talk through his friend and never themselves. (4)

That matter which is very sinful or which contains injury, should be kept away by the officer appointed for that matter. (5)

He should never disregard his self-respect; that way he will be favourable to the king. Similarly he should not imitate the dress, the speech or the gestures of the king. (6)

He should not perform any drama regarding the king and should keep away from that if that is done. One who knows things should never wear clothes equal or more expensive than the king. (7)

He should show his skill in playing dice with him. But he should not by showing his skill, show his superiority to the king. (8)

Without the order of the king, he should not keep company with the cashier, the supervisor of harem or with the messengers of the enemy or with those who are repudiated by him. (9)

Oh Rāma, he should not bring to sight the insult done by the king to the people under him and that matter of the king which



deserves to be kept secret should not be brought to light by him. (10)

That very secret matter which the king has told him, Oh best of Bhṛguṣ, he should never tell to other people. That way he can be favourable to the king. (11)

When the king is ordering others, one who knows (manners) should get-up quickly and say to the king 'what shall I do?' (12)

Though knowing that this work can be done in this way, a wise man should behave as a subordinate, knowing the circumstances of the work when he (=the king) himself is doing that work. (13)

He should not now and then repeat the sentences praising him (i.e. should not flatter him). Nor should he laugh too much, nor sit having his face with raised eyebrows. (14)

Neither should he speak too much nor sit silent. Neither should he be envious nor in any way think too high of his own self. (15)

He should never tell others the bad things done by the king. He should put on a cloth or the leaves or the ornament gifted by the king to him. (16)

One who wishes prosperity, should not give away to others that thing given to him by the king with generosity. He should neither eat before the king nor sleep. (17)

He should never enter from a door which is not meant for him and should never see the king in places not proper. (18)

He may sit on the right side of the king or on his left side, sitting in front or back is condemned. (19)

He should keep away from yawning, spitting, making love, showing anger or sitting on a cot or wearing a tiara or passing or belching in the presence of the king. (20)

A wise man should not himself mention his virtues, he should do that through others only. (21)

Keeping their minds clear, the subordinates, with complete faithfulness, should behave with the king carefully. (22)

The subordinate of the king should always keep away from wickedness, greed, malignity, atheism, meanness and fickleness.<sup>23</sup>

After uniting one's self and with knowledge and scholarship fearing (from bad conduct) one should faithfully serve the king for prosperity. (24)



He should always salute his sons, friends and ministers. But the ministers should never trust him. (25)

Till he does not question him, he should not speak anything. But when he is in calamity, he may well discuss with his well-wishers, utter that which is good for him and palatable to him. (26)

The subordinate should always know well his mood. One who understands the mood can easily please his master. (27)

One who wishes prosperity for the self should always study his likes and dislikes. A bad king should be given up. One should desire the service of one who is good. (28)

One who does not remember obligation and good deeds, who behaves for the good of the enemy, who after giving hopeful promises, deprives him of them. (29)

Though not angry, appears as if angry, though pleased fruitless, though speaks gently removes from services; (30) who does not pay attention to the permission asked for entering, who when being given pleasant service behaves as if sleeping. (31)

During conversation he who goes on pointing out faults and interferes in the middle of the sentences, who sits, with his face averted when his virtues are being enumerated; (32) when his work is being done he looks elsewhere, after listening to these characteristics of an averse king, now listen to the characteristics of a loving one, (33) one who looks pleased when he happens to look at (the servant), who listens to his words with honour, when asked about welfare, offers the seat, (34) when he meets him alone and when he is engaged in secret talks, who never distrusts him, who appears with his face pleased while listening to his story, (35) who welcomes even unfavourable words uttered by him and likewise accepts even a trifle gift with honour; (36) in the intervals between the topics, who makes his face smiling. One should serve such a king who loves (his people) in this way, Oh leader of the Bhṛgu family. But one should not abandon even the former, bad king, if he is serving him, when he is in calamity. (37)

Those who do not withdraw from a friend in calamity, from a servant though virtuous and bad and especially, the master go to heaven, for which the gods hanker. (38)

Here ends chapter 25 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Behaviour of the Subordinates" in the dialogue between Mārkaṇḍeya and Vajra.



## CHAPTER 26

## Wealth in the Castle

Puṣkara said — The king along with his humble and obedient assistants should live in a place where there is abundance of grass and fuel, which is beautiful and which is possessed of animals; (1) where most of the people are Vaiśya or Śūdra, which cannot be assaulted by big enemies; where there are few Brahmins, where people do various sorts of work, (2) where there are no Mātṛkās (mothers attending on Skanda), where people are laborious, where there are no heavy taxes, where there are plenty of flowers and fruits, (3) that which cannot be attacked by the enemies and in calamity, which can bear the allegations made by them; where happiness or otherwise are treated as equal, such a place is good for the king to live. (4)

Where there are no serpents, which is free from epidemic diseases or thieves in such sort of region, a king should live, as far as it is available. (5)

The wise king should make a castle of any one of these six types - the castle may be of arrows, earth, men (6) trees, water or mountain, Oh Bhārgava. But of all these castles, the mountain castle is the best. (7)

The castle should have ditches and the upper storey of the king's mansion should be surrounded on hundred sides by the experts of special kinds of weapons (weapon śataghni is some sort of rocket). (8)

There should be made the principal gate very beautiful and having good doors by which the king seated on an elephant, adorned with flags can enter the city. (9)

There he should make four main roads. In front of one such road there should definitely be a temple. (10)

In the front of the second road should be the palace of the king. In front of the third road the court should be made (11) and in the front of the fourth road the gate is described. The city should be spacious, it may be like a square or may be circular. (12)

He should abandon such types void of discharge, a triangular shape, a shape like the barley grain or like half-moon or like Vajra (a form of military array). (13)



If it is on the bank of a river, the half-moon shape is praised owing to that. At other places, he who understands things should carefully avoid that. (14)

The treasury of the king should be on the right side of the king's palace and on the right of that should be the residing place of elephants. (15)

The place of elephants should be facing east or it may be facing north and on the south east the storage of weapons is proper. (16)

One who knows religion, should prepare the kitchen and other departments as also the residence of the priest on the left side of the king's palace. (17)

These alone or one part, he should prepare the houses of the minister, astrologer, physician and also the store rooms. (18)

He should provide for a place for cows and also for the horses. A line facing the north is mentioned for the horses. (19)

The bordering line facing the east is condemned, Oh expert in religion, the expert house-masters should keep the horses in that manner, the king should keep in special abodes, cocks, monkeys and apes and cow with calf. (20-21)

Wishing well for the horses he should keep goats also carefully. In the abodes of cows, elephants and horses the cleansing of their excrements should not be got done after the lord suns setting, by the king who knows how things ought to be done. (22-23)

He should give houses to all, in due order, to the army-men and the architects without any exception. (24)

He should give residence to the priest and the astrologer. Also to the physicians of cows, horses and elephants. (25)

The king should bring into the castle those who have been injured by the enemy army. The residence of the bards and the Brahmins is recommended to be in the castle. (26)

They should not be many. But without them, the castle should not be prepared. In the castle should be prepared yantras (possessed) of many weapons (27) with contrivances that can kill thousands. By doing that, protection can be achieved, Oh Rāma, the king should also make hidden doors in the castle. (28)



The collection of all types of weapons here is praised just as the arches which are to be thrown, the iron clubs. Oh Bhārgava. (29)

The arrows, swords, miners and a lot to sticks, treacles and rams. (30)

He should keep a lot of big stones and hammers as well as sound making things, tridents and spears with sharp edge (31); bared missiles the handles of the sword and darts, Oh best of men, a lot of hatchets, discs, shield along with to leather covering, (32) axes, ropes and canes, baskets of small vessels and incenses. A collection of various types of vessels is proper here. Similarly of all musical instruments and all medicines. (33-34)

A hoard of grass and fuel, the jaggery, all things which are the products of mountains, the things obtained from cows, of leather resin, the muscles, with bones, of things available from cows, of clothes and of corn. (35-36). Similarly, of special types of clothes, barley and wheat of jewels, all kinds of clothes and especially iron-things (37) of leguminous seeds, of kidney-beans of black-grams and also of seasonal legumes. Similarly (he should have a stock) of all kinds of corn and even of dust and cowdung; (38) jute, the juice obtained from sarja trees, Bhūrja, lac, refined lac and all these as well as such other things should be hoarded by the king in the castle. (39)

He should keep pots with serpents inside, as also tigers and lions, deer, birds and beasts of various kinds, Oh fortunate one, the things opposite of each other should (40) be carefully kept separate by the king. (41)

Whether mentioned or not, all the things without a single exception should be well-preserved in the city with a desire to do good to his subjects (42)

Jivaka, Rṣabha, Kākolī, Āmalaka, Parūṣaka, Śāliparṇi, Prṣṇiparṇi. Mudgaparṇi as also, (43)

Māṣaparṇi, Sāriva for getting two things-strength and fearlessness; Vīrāśva gandhā, Vṛthvikā, Brhatī kaṇṭakārikā (44) Śrngāṭikā, Rodragodhī, Varṣābhū, Darbha, Gundarkā, Madhuparṇi, Vidārī, Nahādurgā and Durgā, (45)

Dhanvanā that is known as Maharaḡa, Trikoṭī, Raṇḍaka, Viṣa, that are known as Parnāsanā, Mādvikā (grapes), Phalgu, Kharjura



Yaṣṭikā (Jeṭhimadha); (46) Śukra, Atiśukra, Kāśmarya, Chhatra, Atichhatra, Vīraṇā, Ikṣu (sugar cane) and things made from sugar-cane and those artificially ripened; (47)

Sahā, Sahadevā, Viśvadevā, Ādharūṣaka Madhūka flower; that are known as Hamsa, Śatapuşpa; Madhūlika (48) Śatāvarī, Madhūka; Priyāla, Tāla, Ātmaguptā, that are known as Kaṭphalā, Daradā, Rājserukā (49)

Rājaṣabhaka, Dhānakyā, Ṛṣyaproktā and Utkatā, Kaṭamkatā, the seed of lotus, Govallī, Madhuvallikā (50) Śītapākī, Kulingākṣi, Kākajihvā, Urupatrikā, Ervāra, Umrāpasa, Munjātaka, Fesh (51)

Kāsarukā, Tugākṣīrā, Bilveśā, Ulūkakesara - all the owned grains which are (52) ploughed twice, milk, water things which are white, flesh, Oily things, things containing fat and ghee, Nikoca, Abhiṣuka, Ākṣoṭa, Vātāpa, along with urukhāṇaka. (53)

These and other such things should be considered as a group of sweet things. The king should hoard all these without any exception in his city. (54)

Dāḍima, Āmrātakā, līna, Tantiḍikā, the sour cane, Bhavyaka, Kaṇḍalīka, Makaranda Karuṣaka (55)

Bījapūraka, Kāṇḍīra, Mālati, Dhanvanā the leaves of two types of kolaka and the leaves of both Allikas (56)

Pālevata, Bhāgarika, Prācīnārūka, also, kapittha, Āmalaka, cukra kalinda, śathasya, (57) the butter of Jāmbū, Sauvīra, Tuṣocaka, the wine, fruit-juices intoxicating drinks, maṇḍa, butter milk and curds (58) all such white things should be treated as the group of savours. Raw salts and things made from that, Ādeyapākya and the foam of the ocean Kūpya, Sauvarcala, viḍa, Vālaka, the powder of Cardamom (59)

Uṣakṣāra, Kālabhasma, these should be treated as the group of salty things. Such and other things should be hoarded by the king in his city, (60)

Pippalī, Pippalīmūla, Cavya, Citraka and Nāgara, Kuṭhareka along with pepper, that which is originated from milk honey, which is white which is gained from the pith of plants, which is oily fatty and made of ghee contraction, śītru, bhallātaka Mustard seeds (sarsava) (61)



Kuṣṭa, Ājamoda, kitibha Hingu coriander seeds Kākhyā, Kucikādātya Sumukhā, kālapālikā, (62)

Phaṇijjaka, Laśuna, Bhūstṛṇa and Surasa, Kāyasthā, Vayasthā, Haritāla, Manahśilā; (63)

Amṛtā Agurudantī, Rohita, Kumkuma, Avalguja, Somarājī, Kṛṣṇasarpā śilājatu (64)

Kapillaka, Taijavatī, Viḍanga, Nicula, Edakākṣī, Prakīryā, Puṇḍōra, Svarṇayūthikā; Saugandhika, Gṛṇjanaka (carrots), Veśmadhūma, Rocanā, Yavā, Eraṇḍa, Kāṇḍira, (65) Satyakī, Hapuṣā. (66)

All these having yellow threads and mostly greenish. The fruits of these and powder of cardamom, the leaves of Hinga. (67)

These and other such are considered as the group of pungents, Oh best of Bhṛgu, they should be carefully hoarded in his castle, (68)

Musta, Chandana, Hṛibera, Kṛtamālaka, Dārava, Haridrā, Naladoṣī, Amankta, Āmalaka, Vāstuka, (69)

Pūrvā Paṭolakaṭukā, Pāṭhatvak, Patrātumbaka, Kirāta, Tiktaka, Nimba, Yaṣṭikā, Ativiṣā, (70)

Tāliśapatra, Tagara, Saptaparnā, Nikāntaka, Kāka, Udumbara, Kaudīpa, Suṣavī kaṇikā, Āsana; (71) Ṣaḍgranthā, Hiṇī, Māṇsi, Parpaṭa, Madayantikā, Rasānjana, Bhṛṅgarasa, Patangā, Paripailava; (72)

Duḥsparśā, Gurunī Kāśa, Rasaka, Gandhanākulī, Tuṣavallī, Vyāghranakha, Śāngaṣṭā, Caturāṅgula (73) Rāsanā, Kuśā, Sphītā, Hareṇu, Reṇukā the front portion of the sugarcane, Vetasa, Turvī, Viṣāṇa Lohamañjana; (74)

Mālatī, Vanatiktā, Vṛṣagā, Ajihma, Karkaśā Parpaṭī, Guḍūcī - these things are called the group of the bitters. (75)

Such and other such things should a king hoard in his city. Again he should hoard both Abhayā and Āmalakā and Vībhītaka (76)

Priyangu and Dhātakī's flower, Ucarā, Udhāsana and Arjuna, Ananta, Amrāsthī of that known as Nāga, Unā and Kankaphala (77)



Bhūrjapatra, Śikhodbheda, Pāṭalā, Bakula, Uṣṭaka, Samangā. The root of Trivṛtā, karpāsā and the ointment of Gairika (78)

Vidruma along with honey, Uchiṣṭa, Kumbhika, Kumuda and Utpala, Nyagrodha (banyan tree) Udumbara, Aśvattha, (pippla tree) Kimśuka śimśapā and śamī (79)

Priyāla, the essence or Elukā, Śirīṣa, Padmaka, Bilva Agnimantha, Plakṣa, Śyāmākāyaca, Kauyana Rājādana karīra, Champaka and Priyaka; (80)

Aṁkola, Uśīra, Badara, Kadamba, Khadira - all these whose leaves, roots and flowers are strong. (81)

These and such others are called the group of astringents. Oh bet of Bhṛguṣ. A king should hoard them in the city. (82)

Those are related to the destruction of insects and the horses who have lost some limbs. Similarly, the things spoiling wind, smoke and roads (83) should be kept in the castle by the king but I am not narrating them. The king should carefully preserve things having poison. (84)

He should preserve various medicines likewise, which destroy the effect of poison. He should carefully keep in his city people who can pacify the demons and ghosts etc., who can destroy all sins, who can increase his prosperity and who are experts in arts, as also those who are frightened, mad, angry and insulted. (87)

The king should always live in the castle which is well-protected, possessed of lots of machines, weapons, palaces, having all types of grains and herbs and adorned by merchants. (88)

Here ends chapter 26 of the second part of the Viṣṇudharmottara Purāṇa, entitled "Wealth in the Castle" in the address by Puṣkara to Rāma in the discourse between Mārkaṇḍeya and Vajra.

## CHAPTER 27

### Agadankārādhyāya (Physician)

Rāma said—The things which kill the demons and the poison and hence to be kept by the king and those medicines. Oh best among the experts in religion, tell me all that (1)



Puṣkara said—Bilva, Āḍhakī, Yava, Kṣāra, Pāṭalī. Bahlika, Uṣaṇa and Śrīparṇī mixed with sallakī, the sprinkling of the potion (kvātha) of all these is best. (2)

That which is effected with poison immediately gets free from it, if sprinkled by that. His clothes, bed, seat and food should have water of barley mixed with raw salt, (3) as also his armour, ornaments umbrella, chauris. The root of the kapittha tree with filaments, the śoṇita tree along with the citron tree, the sprinkling of water possessed of these destroys the effect of poison. (5)

The lākṣā, Priyangu, Manjiṣṭhā and Samangā along with Reṇukā, paste of all these with birch tree should be buried under the ground keeping it on the horn of a cow for seven nights, then making it jewel—studded with gold, it should be worn on the hand. (7)

One affected with poison immediately gets free from it by that. Manohvāla śami's flower and skin, Niśā, white sesamum, kapittha, kuṣṭha, Manjiṣṭhā, turned into paste with birch tree, Dhanogava of a reddish cow known as saumya is the best medicine. The Viṣajit gem as before is best. The body of a rat (9) tied on the hand is also a destroyer of the poisonous effect. (10)

Hareṇumāsī, Manjiṣṭhā, Rajanīmadhuka, honey, the skin of Akṣa with juice, (11) by hearing seeing or smelling the musical instruments and flags besmeared with a paste of these, one gets free from the effect of poison at once. (12)

Pūṣaṇa, five sorts of salt, Manjiṣṭhā and the two of Rajani, the powder of cardamom, the leaves of Trivṛtā, Viruṅgānī Indravāruṇī (13) and the Madhūka with campaka tree should be obtained with the help of the horn of a cow. The small portion as told before of these should be mixed with hot water. (14)

With that already taken, poisons effect gets weakened and even one who has not actually taken poison does not get any harm with santu, the juice of sarja tree, Uśīra, sesamum leaves and sand. (15)

With Vellā and Uṣkara and with flowers of Arjuna tree, their incense and smell destroy in the house poisonous effect from the movables and immovable. (16)

Where this incense is burnt, there are neither insects nor poison nor frogs nor any serpents nor the she-demons nor any



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other such things (harassed) with bark of trees of sandal-wood, kṣīra, palāśa of which (17) the paste is made Pūrvailava, Ālusura, Sānākulī, Taṇḍulīyaka, (18) their portion along with the one who does a mark (19) with Rocanā leaves or Nepālī or kumkuma, the poison does not affect and he is loved by men, women and king. The small of the powder of Haridrā, Maṇjīsthā, Kiṇihikaṇa and Nimba (20) makes the body affected with poison, free from that poison. The flower, the leaf, the fruit and skin and even the dirt of śīrīṣa, (21) also the medicine ground in the urine of cow is said to do all remedy, Oh brave one, these are the chief medicines, Oh Brahmin, listen more, (22)

Vandhyā, Karkoṭakī, Viṣṇukrāntā, Utkatā, Śatamūlā, Śatānandā, Balāśphoṭā, Paṭolikā (23)

Somā, Piṇḍā, Niśā, Dagdharuhā, Jayā the lotus plant on ground, the yellowish Śṛṅgamūlikā, (24)

Caṇḍālī Hasticaṇḍālī, Gocaṇḍālī, Kavandhikā, Raktā, Mahāraktā. Bahirśikhā (25)

Kośātakī, Nakramāla, Piyāla, Svalakṣaṇā, Cāraṇā, Sugandhā, Gandhanākulī (26) Īśvari Salingī, Somali. Vamśanālikā, Jatukārī, Śvetā, white Madhuyaṣṭikā (27)

Vajjāṭa, Pāribhadra, Sindhuvārikā, Jivānandī Vasumatī, Nata, Nāgakata, Kaṭa (28)

Tālanā, Jālapātāla, the leaves of banyan tree, Karakśīrā, Mahānīlī, Kalhāra Hamsapādikā. (29)

Maṇḍūkaparṇī, Vārāhī, two Taṇḍulīyaka, Sarpākṣī, Lavaṇā, Brāhmī, Viśvarūpā, Sukhankarī. (30)

Those which remove pain, which make one free from disease, which remove dart, the leaves which are reddish and dark-red are Mahāuśadhis. (31)

Likewise, Āmalaka and Vandāru, Yāvacitrā, Paṭolikā, Kākoli, Kṣīrakākoli, Piluparṇā, Manovatī, (32)

Keśanī, Vṛścikā, Kālī, Mahānāgā, Śatāvarī, Garuḍa vegā, the night-lotus plant on ground. (33)

The day lotus on ground and other big creepers on ground, Unmādinī, Somarājī and Oh Bhārgava, all the jewels, especially blue jewel and kīṭapakṣa and all the jewels made (34) by insects should be specially worn, (35) which are the destroyer of demons,



which bring fame and which kill the she-devils and ghosts—The jewels hidden in mountains, originated from cow, donkey or camel (36) originated from serpents, Tittira (kind of frog), reddish brown frogs, originated from lion, tiger, bull, cat, elephant and monkeys, (37) free from disease, originated from the Cātaka bird, goat, buffalo and deer, the king should reside in that city which is possessed of all these, wealth and where (proper) things are preserved and should have his palace white, possessed of all good qualities and auspicious things. (38)

Here ends chapter 27 of the second part of the Viṣṇudharmottara Purāṇa entitled "Agadankārādhya" in the discourse between Mārkaṇḍeya and Vajra.

## CHAPTER 28

### Rājarakṣāvarṇana

Rāma said—The secrets, the protection of the kingdom which a king should have in the castle or which he should get prepared, tell me all that soon. (1)

Puṣkara replied, Śīrīṣa, Udumbara, Śamī and Bījapūra plunged in ghee, has been prescribed by the old as removing hunger for a fortnight; (2) kaṣeru, the roots of lotus and sugar-cane and Vima, the scum of all these dūrvā, milk and ghee is supposed to be fruitful till a month, (3) when a man is sentenced to death by hanging him on dart and the "Araṇī" (a contrivance for kindling sacred fire) should be made from his bones; with the help of a black bamboo fire should be created there. (4)

The house in which side the Apasvya i.e., it is to be gone round so as to keep right side, should be with that performed thrice, it will never burn with fire. (5)

There is nothing to be thought here. The inner part of the cotton-tree and the skin discarded by the serpent is best. When a serpent is to be driven out from the house, there should be continuous incense of that in the house. (6)

If a house is besmeared with that, it never gets burnt by fire. Oh king, during a time in the castle fire is like a demon especially, when wind is blowing, it should also be protected from poison. Know the tricks to be applied in that matter. (8)



Beasts and birds should be kept for the entertainment of the king. Food should be examined before in fire or through people. (9)

The king should not even touch a cloth or a leaf or an ornament, food or bed-sheet which is not tested before (he uses them). (10)

His face and mouth are blackish, he appears as if perturbed, looks in all directions with disturbed mind, goes on doubting everywhere that the enemy has given poison; (11) his upper garment slips down, his mind does not concentrate on anything; he hides himself behind a pillar or with a pitcher looks gloomy or feels shy; (12) he draws lines on earth (with his toe and turns his neck (now and then); Oh Brahmin, scratches his head or licks his lower lip); (13) hastens in works which are to be definitely done, other way-such and other signs of a poison should be tested. (14)

Then he should test that eatable in fire quickly. It may gain the colour of a rainbow, with a noise like the breaking of a tree. (15)

It revolves once, gives bad smell, makes peculiar sound as 'cat cat,' for a number of times, by smelling the smoke of that, one gets headache; (16)

Oh Bhārgava, bees do not sit on the food which is poisoned. Even if they sit on that or even see that due to poisonous food, they die. (17)

Oh best of the Bhṛgu; the cakora's eyes become very red and the voice of the cuckoo gets harsh, Oh Brahmin (18)—The gait of the swan falters and the large begins to hum; the Kraunca bird becomes intoxicated, a cock screams (19) the Cakora exclaims and the she—parrot roars; a Gāmikara, moves elsewhere, the duck dies; (10) a monkey passes urine, the cakora bird gets gloomy, the deep-brown one (i.e. a horse) is horripilated and the spotted deer (sābara) weeps. (21)

Oh Brahmin the peacock is pleased at the sight of a poisonous thing. Oh Rāma, the food which is poisoned, gets digested after a long time. (22)

Likewise it becomes full of water and smells similar to stale food and if mixed with large curdamaums, it loses all its flavour and



taste; (23) the sauces turn dry, the liquids get bubbles on them and salty things have a layer of froth created on them. (24)

The luster of the liquid forms dark-blue and that of the milk reddish and dark as that of cuckoo; of fresh water, Oh best of Bhṛgu; (25) of the food which is savour, the lustre gets black of kodari (reddish grain) of butter-milk, like the honey dark-blue and yellow of ghee and like water with the lustre of a pigeon of sour cream, greenish things having sugar and reddish like oil. (26)

The unripe fruits immediately turn ripe, those which are already ripe get spoiled, the garland of flowers withers. (28)

Those which are heard get soft and those which are soft get reciprocal. Similarly, small threads appear on the surface and also fibres like hay and especially the clothes get black circles and (29) iron and gems appear as if besmeared with dirt and mud. The fragrant ointments and such things for bath, Oh best of Bhṛgu, the unripe fruits immediately turn ripe, those which are already ripe get spoiled, the garland of flowers withers. (28)

Those which are heard get soft and those which are soft get reciprocal. Similarly, small threads appear on the surface and also fibres like hay and especially the clothes get black circles and (29) iron and gems appear as if besmeared with dirt and mud. The fragrant ointments and such things for bath, Oh best of Bhṛgu; (30) lose their fragrance and the leaves get withered. (31)

The colour of the collyrium of lovely women, turns into yellow, dark-blue or white. The lustre of ivory and wood fades, similarly the shining of threads. (32)

Oh best of Bhṛgu these and others are the signs. Therefore the king should always keep with him jewels and divine herbs. (33)

A king protected well by his assistants who are always alert; (34) is the root as it were of the tree in the form of the subjects. By protecting him the kingdom prospers. Hence Oh moon in the Bhṛgu family, all should carefully protect him. (35)

Here ends chapter 28 of the second part of the Viṣṇudharmottara Purāṇa entitled "Rājarakṣāvarṇana" (Description of the ways of protection of the king).



## CHAPTER 29

## Vāstuvidyāvarṇana

Rāma said—Oh son of the king Varuṇa, tell me about the science of building houses. Oh reverend one, for the good of the king and also others. (1)

Puṣkara replied—in the very beginning should be examined the ground which is possessed of all auspicious signs, which is sloping towards east and which is blessed and elevated in south. (2)

Not pervaded with sand and not plunged in water, it should be void of ant-hills. It should be void of the holes pierced by rats for living and should be void of trees with thorns. (3)

Its touch should be felt gentle, though hard but fertile. It should not be like the shape of a barley grain, nor similar to Vajra (array of elephants—a king of military array); (4) not of the shape of a winnowing basket or of the shape of a tortoise and it should not be weak. It should be ferreted by worms and possessed of a lot of clay and be auspicious. (5)

Put inside, a flower does not wither and a lamp does not get extinguished, Oh Bhārgava, (6) in which water also does not get stale, such type of soil is praised. A wise man should build his house in that, (7) white, red, yellow and black clay in due order, are praised for the Brahmins etc. Oh Brahmin, the clay should be brought of that type. (8)

Similarly that which smells like ghee, blood, corn and wine (for the castles in order) and likewise fasting sweet, astringent, sour of like black-pepper, (9) which is full of kuśa grass, śara grass, Kāśa and Dūrvā (pious herbs). Examining carefully such soil (10) and in the beginning honouring the Brahmins on a holy day with auspicious constellations, stones should be removed from it. Then first after digging it the shares of deities should be allotted. (11)

Before building on it, with pious rites, sixty four divisions should be made. After preparing on all sides, the sixty-four division (12) on each one, one house should be made, because in accordance with this division, the gates are to be made. (13)



After this, I shall narrate about the shares of deities with proper ceremony. In the middle, the lord, where four roads meet, Brahmā having four auspicious faces should be kept. (14)

In the east, the sun of the lord of restraint, in the south the present Manu Vivasvān and in west the Mitra. (15)

In the north should be the śaṣanāga and about the corners of the directions, listen from me. In the north-east corner both the gods connected with love (Kāma and Rati); Sāvitrī and sun in south-east corner. Likewise Jayā and Indra are described for the south-west corner. (17)

Bhadra and Vyādhi are in north-west corner, Oh son of Bhṛgu, in the outer circle (18) as it is in eastern direction etc.; know from me. Oh Rāma, Mahendra, Sūrya, Satya and Bhṛśa are told in the east. (19)

In the south should be Gṛhākṣita, Yama, Bṛnga and Gandharva Bhallāṭa, Moon, Aditi and Kuber (20) those gods are described for the north. (21)

Now listen about those for the definite corners. For the north-east are told Diti and Īśa and Magha and Jaya. In the south-east corner Vyoma-Agni and Pūṣa - Vitatha, Oh Bhārgava, Mṛga, Aryamā, the lord of the manes in south-west corner. (22)

In north-west corner are Dauvāri and Sugrīva. The eight deities even outside to these, listen to me. (23)

Eight deities are told in different directions and corners. The first and last deities are (24) called gods, now the two chiefs of planets, first deity is Rain, the second is Moon, Mahendra, Sun and Satya. Bhṛśa and then Gamana (25) and wind, these fortunate are told in the east Puṣya, Trituda and Graharkṣata, (26)

Yama, Bhṛśa, Gandharva, Mṛga and manes - these deities are counted in the south, Oh leader of Bhṛgu family, (27)

Dauvārika, Sugrīva, Puṣpadanta and Sura, Varuṇa, Yakṣa, Roga and Śoṣa. (28)

These deities who destroy the demons are counted in the west, Nāgarāja, Mukhya, Bhallāṭa and Śaśi, (29)

Aditi, Kubera, Nāga, Hutāśana these deities are counted in the northern direction Oh Brahmin. (30)



With regard to the shares of these deities, gates should be made. I shall tell you which are auspicious; the remaining others should be given up. (31)

Mahendra and Moon these two deities are considered to be the bestowers of good from east, Gṛharkṣata and Puṣpa these two are good from the south. (32)

Oh Brahmin, Sugrīva, Puṣpadanta these two are auspicious from the west. Bhallāṭa and Somadeva these two are best in the northern gate. (33)

Thirty-two deities are told for outside, while twelve are told for inside. In the middle is told, Brahma these are the Piṇḍadevatā. (34)

These deities are forty-five, others, Oh Bhārgava, are told in the beginning. An enclosed space, additional five are. Oh Brahmin, having 64 places should be prepared on that place. (35)

The work pertaining to the house is told in accordance with the shares of the moon, Sugrīva, rain, truth, Indra, Aryamā and Varuṇa as per their places. Oh Brahmin, on the shares of the sun, sky, truth and fire should be made the kitchen. (37)

The well should be made on the shares of the wind, sky. Sugrīva, Bhallāṭa, manes, Gandharva named Puṣpadanta, (38) which is little more than a tree, that should be made, Oh best of Brahmins. Or optionally the Gṛhakarma told in accordance with the divisions of directions. (39)

In the north-east should be made the temple for the gods. In south-east, the kitchen, the revolving-fire place also there in south-west. (40)

The room for grain and weapons should be in north-west. The water in well etc. are praised in the north. (41)

Those things are condemned in other directions. Therefore, that should be carefully avoided. In other directions, in building the wooden house old and new materials should not be mixed. (42)

One's own wall and the wall of others (neighbour) should also not be kept common by one who knows things. The placing of doors should be performed on the days when there is no eclipse of the sun or the moon. (43)



In the work pertaining to the building of the house, an additional day or an omitted day should be avoided or they may be utilised for east or north, if the Brahmin permits. The place of Brahmā should always be clean, Oh Bhārgava. (44)

It should not be touched by ivory (the teeth of an elephant). One should know the important secret thing about deities' places. (45)

So they should not be in close contact with ivory etc. Those trees in which water is sprinkled with pots, those which have hollows, (46) those which are affected by elephants or lightning or those which are situated near the temple, those which are burnt (partially) with the fire in the cemetery, those grown on the place where four roads meet, (47) those which possess holes - these are in no way praised. After performing the big worship of that tree and of its perfumes, (43) a Brahmin should cut it with an axe, besmeared with honey and ghee. The falling of that tree in the east or in the north is said to be good. (49)

Oh best of Brahmins, its falling in the remaining directions is condemned. The Banyan tree, the Pippala tree, Nirguṇḍa, Kovidāra and Vibhītaka. (50)

Puṣyaka, Śālmali and Palāśa should be abandoned. In the house, the height of the door should be double in width. (51)

The first place should have paintings of elephants, swans and sārāsa birds. The gate should have windows in front. A door which is pervaded by the open space, the meeting place of four roads, temples, wells, one big tree or main road should be abandoned or it may not be faulty, if the place double the height of the house is left. (53)

That which is burnt, which has a straw mat and which is plunged into water - such a door is not praised and hence should be abandoned. (54)

The house where treasures are to be kept should be more gorgeous than the main gate revolving at places and on the shares of Kubera. (55)

At another place the gate Indra-Satya and Indra-Sugrīva should be got prepared. After preparing the pillars in nine ways on the back, divisions should be made. On one division a pitcher



should be made on another a lotus in three divisions an eight cornered pillar or a circular one should be made. (57)

On it and on its divisions the highest spotless point is to be made. One apartment may be made or four to two according to one's sweet will, but if two are made; these should not be in east or north. (59)

In ways other than that, it is condemned, Oh Rāma, it is supposed to destroy sons and wealth. A storey should not be made higher than eight Hands (Pastas) (60) and the height of the entire building should not exceed one hundred Pastas (One Haste = 18 inches). The beginning along with the foundation stone, the fixing of the height of door or pillars, (61) the staircase, the entrance gate all these should be commenced on an auspicious day, (62) while the worship of the deities and the Brāhmaṇas should be done on the remaining occasions, as also the worship of the astrologer and the architect. (63)

One who knows well, should not perform the ceremony relating to building in monsoon or in the later five days of the black-half of the month or on the first day of the bright half. Oh best of Bhṛgu, (64) he would abandon the 4th, 9th and 14th days of the month and also Tuesday and the karaṇa which is named Viṣṭi (65) when, the atmosphere is disturbed by Catastrophies originated from sky, middle world or earth or an eclipse day or when there is Vyatipāta. When both the stars and the moon are favourable the wise man should undertake the Vāstukaram. The Dhruvas of Indra and Nīrutti are praised. (67)

Saumya, Vaiṣṇava, Puṣya, Pauṣṇa and Sāvitra also, when the Lagna is steady and the Amśa too and when they are for the prosperity of the owner. (68)

The time when the sober planets are in the centre or in the triangle and the evil planets are in the place of prosperity. On such occasions, the first entering in the house should be do..e. (69)

In all such deeds the time when the evil planets are in the centre should be carefully avoided. The centre may be connected with the sober deities and never barren. (70)

Now I shall tell you about the ceremony pertaining to the placing of the foundation stone. After performing the sixty four step ceremony (padavidhi) and preparing the mandala (circle) on



an even ground and after planting the deities on that circle (Maṇḍala). Oh Brahmin and after planting the deities on that circle (Maṇḍala), Oh Brahmin and after worshipping the goddess of wealth and the lord Vāsudeva (72) he should do the worship of deities connected with the building of the house with sandal-paste, things fixed for special honour, flowers, offerings, incense and light. (73)

After worshipping them well he should enkindle the fire; reciting the mantra Om in the beginning he should offer ghee for Lord Viṣṇu. (74)

Then after performing the oblation for the goddess of wealth he should offer to Brahmā the first offering; then he should offer to the Gods of building. (75)

Oh knower of religion, when ghee is offered as oblation to a deity at that very moment immediately he accepts its through fire. Oh best of Brahmins, (76) that place which is fixed for that deity should be marked with an arrow. One who knows well should take out that arrow carefully. (77)

The learned man should fix in the middle a pitcher of stone and a dart. In the north-east corner, first of all he should fix a stone. (78)

On the south from that, the placing of the foundation stone is described, Oh Rāma, then on the pitcher and the stones (79) should be poured water which possesses all types of herbs and which is astringent with the banyan and pippla trees. Then the besmearing of fragrant sandal-wood paste is done. (80)

Then they should be covered with auspicious fragrant flowers and then incense, light and offerings of food should be offered to them. Oh Rāma, (81) then the worshipping of best Brahmins with gifts. After that one who knows should worship the astrologer and the architect. (82)

The astrologer and the architect should then chant this verse which has come out of the mouth of sages. "May the house bring prosperity, Oh daughter of Vasiṣṭha, may the house, make me happy with sons and wealth. Oh goddess Jayā, who brings victory, bring victory to my subject. (84)

Oh daughter of Angirasa, Oh full of all virtues, fulfil all my desires; Oh blessed daughter of Kāśyapa, make my intellect noble



(85) worshipped with all seeds, jewels and herbs Oh attractive, happy one, Oh daughter, of Vasiṣṭha, please come here, Oh daughter of Prajāpati, Oh the eldest of all four, Oh goddess (86) possessed of land, Oh fortunate, Oh possessed of pious vows, Oh blessed daughter of Kaśyapa, dwell in this house.(87)

Oh goddess daughter of the Bhrgus, worshipped by great preceptors and adorned with fragrant paste, garlands of flowers and ornaments, you the bestower of earthly prosperity, Oh fully contented Oh possessed of beautiful eyes, Oh daughter of Aṅgiras, Oh desire accomplishing one bestow desired things on me I wish to steadiness. (89)

Oh, you the mistress of country, city and house reside in this house and be for the abundance of people wealth, elephant and cattle. (90)

At the time of first entering the house, the entire ceremony similar to that of the stone foundation except the planting the stone should be done. (91)

After paying oblations to fire with the lustre increased owing to worship with ornaments and with the sacred cord of five coloured threads tied round the wrist, he should make circles on auspicious arrows in different directions and corners and in the windows for killing the demons. (93)

All these circles should be drawn along with the chanting of mantras which kill the demons. (94)

Then besmeared well (with fragrant pastes) satisfied with, wearing a garland of flowers and accompanied with his wife, along with the roarings of blessings of the Brahmins, with the sounds of flutes and lutes, with the chanting of songs of the bards and with the noise of drums, (95) at an auspicious time suggested by the astrologer, the owner with his hand kept on the back of a cow should enter the house, having arch and looking auspicious owing to pitchers filled fully with water. Entering there and performing the worship of best deities already worshipped before by the astrologer, (96) adoring the fire and best Brahmins and accepting their blessings, he, after feeding with food which is possessed of plenty of honey, milk and ghee, the Brahmins to whom gifts are given and then sending them back, (97) he should offer worship to the fire for seven days and ceremoniously honour the Brahmins.



He should live in that house which is always pious, in which the deities and Brahmins are worshipped and which is possessed of all virtues. (98)

Here ends chapter 29 of the second part of the Viṣṇudharmottara Purāṇa entitled "Vāstuvīdyāvarṇana" in the story by Puṣkara to Rāma, in the dialogue between Markaṇḍeya and Vajra.

## CHAPTER 30

### Description of Vṛkṣāyurveda

Puṣkara said—Oh best of Bhṛgu, the auspicious, plakṣa tree should be in the north, the banyan tree in the east, the udumbara tree in the south and the pippla in the west (direction which is gentle). (1)

In due order these are not desired, if grown from the south and others. If the trees with thorns are grown in the vicinity, they should be dug out. (2)

On the left side of the residential room, a nice garden should be made. There he should get planted, first of all, sesamum and should crush them when they get flower. After taking a bath, he should worship the tree, the Brahmins and lord Śiva and then plant other trees carefully. (4)

The five immovable constellations are praised for the planting of trees - concerned with wind, Hasta, Puṣya, concerned with Viṣṇu and Mūla. (5)

When the garden is full of water and hence not attractive then he should not enter it without a cloth (spread on the ground) and he should also get made the lotus-pool. (6)

The water coming from beneath the ground should be well cleansed. He should carefully get dug the wells-Hasta, Maghā, Maitra, Saumya, Puṣya and that relating to Indra, the three uttarās pūrvā and phālgunī and also that relating to Varuṇa are praised for commencing the construction of a water-place. (8)

He should commence it after worshipping gods Varuṇa, Lord Viṣṇu and Parjanya and after satisfying the Brahmins by giving them desired things. (9)

Now, I shall tell you about the trees praised for the garden. Oh Brahmin, Ariṣṭa, Aśoka. Punnāga, Śirīṣa, Āmra and Priyaṅgu, (19)



Panasā, Aśoka, Kadali, Jāmbū, Lakuca, Dāḍima—these are auspicious. They should be planted first in a garden or houses. (11)

After planting a number of such trees, other trees may be planted except śālmali and kovidāra, but avoid Vibhītaka (12) and also Āsana, Devadāru, Palāśa and Puṣkara. But one who knows should not abandon any of these in the gardens of temples. (13)

Even there those auspicious trees should be planted in abundance. The trees planted should be watered in the morning and in the evening after the heat is lessened, when the water is cool. (14)

As also in monsoon if the earth is dry the distance between two trees is best if it is twenty Pastas, middle if sixteen Pastas and lowest, if twelve Pastas. The trees grown up in the vicinity touching one another (16) will be futile because their unperceivable roots will mingle, Oh Brahmin. Oh Rāma, now listen to the remedy if they (trees) get some disease. (17)

First of all, they should be tested a little by some implement. They should be then watered with cold water after pasting cow dung, ghee and mud. (18)

If the fruits get destroyed (they should be watered along with kulatha (a kind of Pulse); Māṣa black gram, moenga, sesamum and barley watering with cold water is always recommended for getting fruits and flowers. (19)

The powder of the droppings of sheep and goat, the powder of barley and sesamum, the flesh of cow and water should be supplied for seven nights. (20)

That will be for the nice growth of all; the trees will increase the fruits, flowers etc. The seed plunged in coloured water and sprinkling of coloured water (21) gives that in full bloom, there is no doubt in it; the growth of trees, big flowers sprinkled with water where there are fishes. (22)

Now I will tell you about the main desires of tress at budding time. The sprinkling with cold water which have fish is good for the mango tress. (23)

For grapes also should be sprinkle with that alone, Oh killer of enemies. For ripe pomegranate red blood is praised. (24)



The husk should be given to and wine is botteceli trees, especially it becomes more beneficial owing to its contact with the mouth of a young lady. (25)

For the Aśoka tree, kicking by a beautiful woman. The water with the flesh of a fox is beneficial for orange trees and walnut trees. (26)

For jujube tree, the water with honey-stick (Jeṭhī madha) is praised. For nut-plant fragrant water and the flesh of a cow are good. (27)

The Saptapaṇṇa tree becomes attractive with the sprinkling of milk. For the kurabaka tree sprinkling of the marrow, bones mixed with flesh is beneficial. (28)

The pure ghee obtained from the fish is for pure fruit of a cotton tree and the sprinkling of the marrow of enemies flesh is praised for pāṭala tree. The sprinkling of kapittha and Bilva trees should be with water mixed with molasses. For the buds of Mallikā fragrant water is most beneficial. (29-30)

For the buds of kubjaka, the flesh of a tortoise is praised. For kharjūra, coconut, bamboo and kadalī trees, the sprinkling and salt with water causes their growth. The viḍanga (the medicinal substance mostly used as a vermifuge) with rice and the flesh of fish (is good). For all trees, without any exception and should be used for the *Dohada* of all. (31-32)

Treated in this way, the trees have beautiful fragrant flowers and they become free from disease, they become juicy, live long possessed of nice fruits. (33)

Here ends chapter 30 of the second part of the Viṣṇudharmottara Purāṇa entitled "Description of Vṛkṣāyurveda" in the dialogue between Markaṇḍeya and Vajra.

## CHAPTER 31

### Description of the glory of worship of Gods

Puṣkara said—The lord of the world, living in the castle, which is possessed of all virtues and where the religious ceremony of building a house is performed should increase his treasure with proper means. (1)



There he should protect his subjects and at proper places the erection of temples of deities also are prescribed for the king by old people. (2)

The donations and wealth and the people related with those (temples), should be carefully protected. A king goes to hell if the wealth of deities is stolen (3) and also insult even in this world. The deities honoured by the king protect his territory. (4)

Oh best of Brahmins the entire earth is dependant on the favour of deities. The best of Gods should be worshipped with incenses, lights, bowing down, garlands of flowers and besmearing fragrant pastes, offering jewels. Being worshipped thus, they honour (him) with long life, fame and wealth. (6)

A great position is obtained by the worship of Gods and by performing religious ceremony. When honoured, they bestow on men, desired things urged for by them. (7)

Even if he believes in one God only, the king should honour all the Gods without any hesitation, Oh son of the Bhṛgu (8) the things gifted to the deities formerly, should not be taken away in any way. Neither should he take away the things which are already there, nor the new ones. (9)

One who takes them away (forcibly) goes to hell along with all his forefathers. One who knows well, should never take away even a little wealth of temple (of the deities of the temple). (10)

Because even a small mistake may bring horrible fruits in another birth, for thousands of sixty years or hundreds of sixty years. (11)

By taking away the deities' gifts he obtains hell, because some deities are sober, while others are furious too, Oh Bhārgava, (12)

Oh gentleman, they display their anger to people by dropping them down from the throne. The deities do not display their anger in this world only. (13)

By taking away their belongings (wealth), a king goes to hell along with his fore-fathers, that result has been already stated before. (14)

The taking away of deities' wealth never goes away without punishment. Those who take away deities' wealth never go away without punishment. Those who take away deities' wealth should



be driven out of the state after taking away all their belongings (15) and after making a mark (on their body so that all can know about their bad deed). The Brahmins, expert in the three Vedas, the traders, the assistants, Vaiśyas, Brāhmaṇa ascetics and those who protect the temples (16) and those related to that should not fight mutually. Their boss should be keen on their punishment (17) without being influenced by love or hatred. And if he acts otherwise he should be driven out of the state. The fine (in the form of penalty), suggesting the deity-wealth, should go to (the treasury) of the deities. (18)

A religious-minded king should drive out of the state all such people for the sake of religion. By all his efforts, the king should protect the temples of deities. (19)

The king should protect the temples with all his efforts and he who wishes to attain heaven should build them also, Oh fortunate one, by the installation of different deities, he definitely gets that respective world. (20)

By building a white temple, he gets valuable place, the heaven. And as per things given there, he enjoys wealth there, Oh Bhārgava. (21)

By building it with valuable wood, he gets merit ten times to the making of a temple with clay. If he gets it built with baked bricks, he gets ten times more the fruit. (22)

And by getting it built with stones even ten times more than the former, there is no doubt about it. As many number of white-washed temples a man builds, for that number of births he shines with fame. And by making variegated paintings there, he enjoys in the company of the Gandharvas. (24)

By renovating he becomes free from diseases and by sprinkling one gets free from mental agonies. (25)

By plastering it, Oh Rāma, he gets the best place-heaven and by colouring it he attains to the Gandharva world. (26)

By sprinkling it with fragrance he enjoys with the Gandharvas. By gifting decorations to it he gets much wealth. (27)

By managing there for songs and musical instruments, he gets much happiness. By making it lovely to the sight he is born as a beautiful man. (28)



And shines out wherever he is born. By bathing it with ghee and worshipping thus he becomes free from all sins. (29)

By bathing it with oil, he becomes free from disease. By bathing it with water, he gets good luck. By roughening it men rear sin. By besmearing it he gets beauty. (31)

Similarly by offering flowers he gets much wealth. By giving incenses he gets sexual enjoyment. (32)

Similarly by offering light he gets sharp eye-sight. One who offers corn, gets whatever he desires in his mind. (33)

By offering liquids he gets best satisfaction. One who gives money or silver gets beauty. (34)

One who offers gold, gets everything and who gives his everything, gets wealth; One who offers an umbrella gets heaven. And one who offers a fan also gets to heaven. (35)

By offering chauries the king becomes religious-minded. By offering a flag, he removes all sins. (36)

By offering a flag one becomes like a flag (i.e. leader) in this world. Oh Rāma, one who gives various nice things, gets those very things and one who offers land, gets everything. By removing (the withered) garland of the deity one gets the fruit equal to the gift of a cow. (38)

By offering oblation to that deity, he gets the world of that deity. By offering salute after bending down, he is relieved from sins. (39)

Likewise by going round it, one becomes of good behaviour. By praising the deity, Oh Rāma, he is relieved from mental agony. (40)

By offering water to the deity, one gets (mental) satisfaction. Therefore with all efforts with his mind completely pure (41) he should worship, all the deities in the form of idols, Oh much learned! And he should employ there those connected with that and those who know the proper ceremony. (42)

When he worships them (idols)

Oh Rāma he should always honour them also and he should also appoint Brahmins for the worship of gods as told in the Vedas. (43)



The king in whose territory a temple is broken to pieces, his city also is destroyed just like that temple. (44)

One who renovates an old temple, gets happiness wherever he is born. (45)

One who renovates the reservoir of water, well or lake pertaining to the temple, gets the fruit like that issuing from salvation. (46)

By worshipping gods, he gets prosperity. The king in whose territory the gods are worshipped always, (47) heavy down pour, famine, rats, grass-hoppers, parrots, demons, goblins, cruel enemies (48) and others of that type are not found. (49)

Therefore the kings should always get the worship of gods performed in their territory. By worshipping gods, kings with their all sins removed, get heaven for a long time. (50)

Here ends chapter 31 of the second part of the Viṣṇudharmottara Purāṇa entitled "Description of the glory of worship of Gods".

## CHAPTER 32

### Description of the greatness of Brahmins

Puṣkara said—The king should honour the Brahmins and should protect Brahmins because, Oh fortunate one, Brahmins are the strength even of the god. (1)

The king should give land and other things of enjoyment because that which is given to Brahmins is a treasure for the other world. (2)

There is no end to the fruits of the seed in the form of offered gifts sown in the field in the form of Brahmins which are ploughed with the plough in the form of the Vedas, Oh Bhārata. (3)

One should not use away that which belongs to Brahmins, one should always protect the belongings of Brahmins; by taking away things of Brahmins, Oh Rāma, a man goes to hell. (4)

The (regular) poison is not called poison (in real sense). (Real) poison is the belongings of Brahmins (ordinary) poison kills only one man, while the belongings of Brahmins kill people up to seven generations. (5)



The belonging of Brahmins even if enjoyed on account of friendship kill the family, up to the seventh generation, but enjoyed with bad intention, that very thing deteriorates the family up to a hundred generations. (6)

One who takes away even one gold coin or a single cow or the land measuring only one finger (Angula) of a Brahmin obtains hell as long as this world lasts. (7)

On seeing a Brahmin as a paramour of loose conduct one should not envy him. By scandalising a Brahmin one is ruined. (8)

One should never kill a Brahmin though he has committed all sins. There is no other sin greater than the slaughter of a Brahmin. (9)

The killer of a Brahmin goes to hell as long as this world lasts and for ten thousand years. He is tortured in the hell filled with flesh, (10)

Oh Rāma, As many (drops) of blood of a Brahmin fall in dust, the man responsible for that has to live in kṛtakṛta hell for that number of years. (11)

If a Brahmin tortured by anybody dies, that is called, the slaughter of a Brahmin for him. There is no doubt about that (12) even if a Brahmin commits suicide he goes to hell, but owing to that, Oh Rāma, that wretched man gets more sin than that. (13)

They may change what is human into divine and a divine into human, Brahmins are very fortunate hence should always be saluted. (14)

The works of Brahmins should be carefully done by the king. He should not delay in works related with Brahmins. (15)

If a learned Brahmin lives even for one night injured, the king goes to hell for one hundred thousand years. (16)

A weeping Brahmins lady kills, (the king) makes his entire family weep definitely. The fire in the form of her tears burns the family definitely up to three generations. (17)

He may be learned or not, a Brahmin deserves honour, Oh best of Brahmins, whether pleased or insulted, he is similar to fire. (18)

The deities installed by them remain established. (19)



Similarly through his mouth the gods along with the manes eat that offered in the fire in the form of a Brahmin's mouth is superior to that offered in (actual) fire. (20)

As many number of mouthfuls a learned and well polished Brahmin takes when the food is not perished, which is not opposed (to the regular rules for the Brahmins) and which is not related with the religious ceremony to atone for sin. (21)

The man who offers that food gets merit of that number of sacrifices. The water sprinkled from the hand of the Brahmins should be accepted on the head. (22)

All holy places meet in the hands of a Brahmin. All the worlds with moving and steady entities are created from Brahmins. (23)

Oh expert in religion, the curses uttered by them are never futile, this is said in all the three worlds. Also the blessings of the Brahmins are never considered futile. (24)

Therefore, the king should keep the best Brahmins taking interest in giving blessings. They are those who made the great ocean, where the submarine fire lives, with its water not worthy to be drunk. (25)

They made the moon a patient of T.B. and similarly Indra having serotine of a goat whose fire on the form of wrath is not extinguished even to day in Daṇḍaka forest. (26)

Similarly, their favour also is great, Oh son of Bhṛgu, owing to whose favour, the moon though decreases increases (again). (27). Owing to whose favour the sun is not overpowered by the devils. On account of whose favour, Kārtavīrya, attained huge wealth. (28)

Owing to whose favour Kubera the chief treasurer (of gods), owing to whose words, one who has not taken a bath gets the fruit of a bath, one who does not observe vows, gains as if he had observed the vows (29) one who is superior to him. On account of whose words of blessings enjoyments, kingdom and heaven are obtained (30) whose wrath is always considered as removing away all protections. Oh Rāma, they should be worshipped and honoured. They should be offered (daughters) as wives. (31)



The Brahmins, expert in the Vedas support the entire world. Oh son of Bhṛgu they bring even the gods here. (32)

These satisfied gods satisfy the entire world. The oblation offered in fire by them reaches the sun. From the sun comes rain on the earth and owing to that grains grow and owing to grains the human world is described. (34)

Therefore, all the three worlds are supported by the Brahmins. The earth is born of Brahmins and the heaven too from them. (35)

This world belongs to Brahmins as also the other world. But because of its coming in the way of sacrifices, study and penances (36)

Brahmins are not enjoying the ownership of this world. It was so, then Kṣatriyas were created. The words of a Brahmin should be obeyed by the kings always by standing up. (37)

Because religion, wealth and sexual enjoyment depend on their worlds. Arrests and favours should always be decided by the king, who desires prosperity in this world in accordance to the words of Brahmins. A king who rules obeying Brahmins words is honoured, in heaven, whether it may be proper or improper. A king who acts according to his own sweet-will, disobeying, the religious books (40) goes to hell even though he has done good deeds. If a man (king) does not pay regard to the words of Brahmins, (41) the Brahmin is not faulty, the fault goes to the king. Between the two i.e. a Brahmin ten years old and a king hundred years old (42) the relation is that of a father and a son out of these two, that Brahmin is the father. If in the region of a king a Brahmin is suffering from hunger, his territory suffers from famine, diseases and thieves. (43)

Therefore, the Brahmins should be worshipped, saluted and honoured by the king, by all means if he desires (happiness in) both the worlds; (44)

Whatever the Brahmins completely satisfied utter, the deities welcome it. If the visible gods (Brahmins) are pleased, the invisible gods always get pleased. (45)

Here ends chapter 32 of the second part of the Viṣṇudharmottara Purāṇa entitled "Description of the greatness of Brahmins" in the address by Puṣkara to Rāma.



## CHAPTER 33

## Sādhvimāhātmya

Puṣkara said—The king should protect and honour virtuous ladies. All those women who are faithful to their husbands support all the three worlds. (1)

Oh best of Brahmins, that woman whose vow is her husband only, who is ever ready to honour her husband, goes along with her husband, to heaven. (2)

The faithful wives who follow their husbands (after his death) owing the fortune they experience, they in a number of ways get happiness after getting to heaven. (3)

Their personality is great, their lustre is very difficult to heart. They should neither be made angry, nor should be kept uncared for, nor be insulted. (4)

They should not be called (to the court) even when they have done some offence, their husband should be punished or their son in matters of law, the king is never their boss. (5)

A woman cannot be called virtuous only by sitting on the lap; one who never does anything; which her husband doesn't like; is called a virtuous woman. (6)

A woman who, with her works, mind and words always does what is beneficial and favourable to her husband, that woman who always honours her husband is known as virtuous. (7)

Such a woman should be saluted, worshipped and honoured, Oh Bhārgava, by the king carefully and on all sides by people too. (8)

Likewise a virtuous woman who has nobody to take care of her should be looked after by the king. The gift given to such a woman is considered everlasting; (9)

A man burns (ruins) his entire family by insulting worthy women, by honouring them he brings the uplift of his family. (10)

Neither with wealth, nor with corn, nor with conduct, nor with relatives, nor with sacrifices, nor with gifts, nor with knowledge. Similarly. (11)

The families which are not good are considered as good, but it is owing to the conduct of the virtuous ladies. The families in



which virtuous women bear the responsibility of the family (12) they are considered as prestigious families even though they may be not rich with wealth : which a virtuous woman is the contrivance in which the sacrificial fire is enkindled, males are born to their sons also. (13)

The son of a virtuous woman should be appointed for sacrifices to gods and manes; even a small gift given there is said to be great, meritorious. Just as the Gāyatrī verse or the best river Ganges purifies only by uttering the name, similarly it is with a virtuous woman, Oh Rāma. (15)

Oh tiger in the Bhṛgu family, women never become sinful. The monthly period destroys the evil effect of deeds done by them. (16)

The moon has given them piety, Gandharva has bestowed cultured speech (to them) and fire (has given) complete purity (to them). Therefore women are sinless, (17)

Brahmins are pure on their feet, the cows on their back, the goat and the horse are pure on their mouth and women are pure on every place. (18)

Those houses which are cursed by insulted women are rained from all sides, as if struck by witches. (19)

In houses there are two (main) things, women and wealth. Nothing else is special there. Therefore, by all means ladies should be honoured. (20)

A virtuous woman is not born in this world without any aim, Oh Rāma, such women are usually in the other world. Therefore, in the mobile as well as stable world, women are described as most worthy of honour. (21)

Here ends chapter 33 of the second part of the Viṣṇudharmottara Purāṇa entitled "Sādhvimāhātmya" in the dialogue between Verdure and Mārkaṇḍeya.



## CHAPTER 34

## Duties of Women

Rāma said—I want to listen to the entire duties of virtuous women, Oh gentle, it is said that noble women are the supporters of work. (1)

The main cult of the duties of women is that in all matters, they are to depend upon somebody else. (2)

She should be under the control of her father in childhood, of her husband in youth and her sons after the husband dies. But (under no circumstances) a woman deserves independence. (3)

She should not live with her separation from her father, husband or son in this world, because by being separated from them, she makes both the families condemned. (4)

She should always remain smiling and should be clever in household works. She should keep well-equipped all the implements of household use and should not spend much. (5)

To whomsoever her father gives her (in marriage), she should accept it even when he is no more. She should be dutiful to him (husband) and should not disobey his wishes even when he is dead. (6)

For her auspicious (future) the special ceremony is performed and that sacrifice is performed for her and that is performed at the time of marriage. She is given as a gift to her husband. (7)

When the proper time for sexual enjoyment is not there and in proper time for that, the husband, who with holy verses does the purifying ceremony gives happiness to a woman always in this world and the other world. (8)

Though he may be of loose character or too sexy or void of any virtues, a noble woman should, always serve the husband like a god. (9)

Neither separate sacrifice, nor solemn vow, nor fasting is prescribed for women. If she serves her husband by that reason, she gains heaven. (10)

A woman who wishes the Patiloka (= the world reserved for obedient wives) should never do anything that is not liked by her husband even when he is alive or dead. (11)



She should not keep her body with holy flowers, roots and fruits that is all right but should never take even the name of another man, after the death of her husband. (12)

She may sit fasting till death with full self-control and observing celibacy, wishing to perform the best duties of a woman faithful to her husband. (13)

Thousands of many sinless, observing celibacy have obtained heaven even without extending the line of their family. (14)

Just like these observers of celibacy, a noble woman, who, after the death of her husband, remains firm in observing celibacy obtains heaven even if she has no son. (15)

A woman who, with the greed of having a child, does not remain loyal to her husband, hears scandals here and is deprived of the other world also. (16)

A child born of a man other (than her husband) and not also adopted from others is not a child in its real sense. For a noble woman a second husband is never mentioned. (17)

A woman who abandoning her husband, who is bad, goes to another good man, is always abused in this world and is known by the designation "Formerly belonging to somebody else." (18)

By being unfaithful to her husband, a woman attains condemned world (after her death), obtains birth as a fox and is being harassed by sinful diseases. (19)

With her mind, speech and body fully controlled, a woman who does not become unloyal to her husband, is very much praised in this world and praised in the other world also. (20)

A woman should not observe fasts or vows more than her husband because her doing will not be good for a long life of her husband, Oh best of Brahmins (21)

Oh Rāma, a woman loyal to her husband may, after taking the permission of her husband, worship the deities, Oh best of Brahmins. (22)

Whatever a woman does for attaining (happiness in) the other world, turns fruitless if that is not permitted by her father, husband or son. (23)



For a woman the best adorable are the deities of the householder. She only should adore all of them with due ceremony. (24)

They should be worshipped in a way that her husband knows it. If she acts otherwise, she should be stopped (doing that) it is said. (25)

By enjoying another man a woman goes to the hell known as Kūṭaśālmali as long as this world goes on. (26)

She who abuses her husband goes to hell till ten thousand years as also one who speaks harsh words. (27)

Oh Brahmins, under any circumstances, the slaughter of a woman should not be done. If there is a doubt of her (contact) with another man, she should be kept in the house tied up, (28) snatching away all her rights with dirty clothes and living with her body, only. Insulted on all sides, sleeping on the ground, an unfaithful woman should be kept in the house. (29)

Women should never take to magic. A woman engaged in magic obtains hell (30) and husband's luck even (in other birth) where she is born till the end of the world. A woman who performs anything that would be a cause for the bad luck of her co-wives, (31) or who employs jugglers for the fixed ones (co-wives), Oh Brahmin, goes to hell. Similarly one who ruins the root of her husbands manhood or his wealth, (32) who is engaged in performing magic's of Yakṣas, devil or ghosts and her husband on account of that if she comes under her thumb in this world, (33) a woman by bringing her husband under her control by magic finally gets bad luck or she is ruined by ghosts etc. (34)

Therefore, by all efforts she should not take to magic, she will ruin herself and her husband too by that magic. (35)

A Brahmin lady should never drink any intoxicating drink nor the ladies of Vaiśya and Kṣatriyas drink wine. Oh expert in religion, by drinking that they will be ruined. Owing to that she becomes a leech sucking blood (in the next birth). (36)

Everything can probably happen owing to that terrible act. (37)

She should neither be interested in going to the houses of others nor should be fond of quarrels. She should not stand (now



and then) at the door or at the windows. When her husband has gone out (for a long tour). (38)

She should avoid decorations, should keep herself engaged in the worship of deities, wishing good for her husband. (39)

She should of course wear a few ornaments for suspiciousness, she should never look like a widow. (40)

If a woman is faithful to her husband, she goes to heaven, along with her husband (if she burns herself with her dead husband). She remains always pleased till the end of the world and honoured in heaven. (41)

A Brahmin who knows religion should perform funeral rites of a wife of his own caste, if she dies before him, with an oblation to god fire with the sacrificial vessels. (42)

For a wife who dies before him, he should give up the (household) fire at the time of her cremation and should once more marry and once more serve the fire. (43)

A virtuous woman, Oh Bhārgava, who depending upon her son if her husband dies, causes decay to her body by penance, enjoys in heaven. (44). If she has no son, she should go to some relative of her husband. That relative should always support her by giving food and clothes, If in the family of her husband nobody is alive (45) then for ladies her father's family is the master. If she is in trouble, she must be maintained by her relatives on the father's side. (46)

Or if a woman who is devoted to her husband taking the body of her husband enters the flaming fire, Oh tiger, amongst Brahmins, (47) she enjoys in heaven as many hundred years as there are hair on the human body half-crore or three crores. (48)

Just as a snake charmer forcibly draws out a cobra from its lair, she, taking her husband with her goes (to heaven). (49)

For the women who as it were to teach good conduct (to other women) and who are distressed owing to the separation (from their husbands) when the husband dies, there is no duty other than entering fire. (50)

Here ends chapter 34 of the second part of the Viṣṇudharmottara Purāṇa entitled "Duties of Women" in the (dialogue and) address by Puṣkara to Rāma.



## CHAPTER 35

**Laying down of the Worship of Gods by Women**

Rāma said—Tell me about the deities which are most worshipable for ladies in this world, proper time, proper ceremony for this and the fruit obtained as a result of worship. (1)

Then Puṣkara replied - the worship of the goddess Lakṣmī should always be done with flowers by ladies, offering five sacred things (Arghya) garland of flowers, offering eatables, incense and fragrant ointments. (2)

Oh Rāma, the sweeping of the house, besmearing it, offering flowers and making it shine with white wash (3)— all this should be treated as a worship of Lakṣmī, Oh Brahmin, also taking a bath and applying fragrance on body. (4)

Women by worshipping Lakṣmī get beauty. They should worship on all eighth days of the month the branch of Aśok tree (5) with fragrant paste, garlands, salute, incense and light etc. A woman who, on that day gives up oil in her night food (6) does not get sorrow, wherever she is born. Oh Bhārgava, if this is not possible on all eighth days, on the eighth day of the dark half which comes after pūrvābhādrapadā and uttarābhādrapadā pass away, the worship of the goddess Lakṣmī should be definitely done according to proper ceremony. (8)

As in the case of water with regard to women, she is called Prakṛti (nature) in all the three worlds she also inspires activity in world, Oh best of Brahmins, (9) that should be Prakṛti worshipped on the 15th day of the bright half, with white flowers and ointments and with fragrant incense (10) as also by offering red clothes and gifting a light, also by offering eatables made with corn which can be separated in two equal parts and the eatables that are to be sucked. (11)

After worshipping that goddess, Oh Bhārgava, she should take meals at night time, if on all the fifteenth day that is not possible. (12)

In Kārtika month that goddess should be definitely worshipped. In twilight a woman who worships thus becomes loyal to her husband, always engaged in her duty and virtuous, Oh Bhārgava and she never likes to do any bad things. (14)



Similarly, Oh Bhārgava the 11th day of the dark half in the month of Phālguna, the worship of Candodeva should be done, Oh best of experts in religion. (15)

By the worship of Candodeva, she will not get a son void of virtues; she will definitely get a son who is virtuous. (16)

Similarly on the eleventh day of the bright half of Caitra month, she should with devotion worship the Vāstudevatā with fragrant paste, garlands etc. (17)

By worshipping the deity, the downfall of the house never happens. On the eighth of the bright half of Bhādrapada month. (18)

She should cut off the shoot of Dūrvā grass spreading towards north and should worship it with fragrant pastes and flowers. (19)

With fruits and roots, incense and light should not be offered as also the eatable offered should not be cooked in fire. (20)

She should eat only those things which are not cooked in fire. By worshipping, beauty of youth residing in the Dūrvā shoots according to proper ceremony she gets steady youth wherever she is born. Observing fast on the twelfth day of the black half of Kārtika month, (21-22) she should worship lord, Viṣṇu and after that a cow with a calf with fragrant paste, garland, salute, incense, light and corn. (23)

In the eatables offered that obtained from the cows should be avoided carefully; she also should not eat such things, Oh expert in religion, (24) there is not doubt about it—If she gives away that cow to a Brahmin with proper ceremony (25-26) she gets heaven and never returns from there. Similarly in the month of Kārtika she should worship Kṛttikā with fragrant pitchers, with fragrant garlands and paste, with eatables of best grain kulmāṣa (a king of grain) and small grass, (27) if possible with clothes of variegated colours, with gur (molasses), honey and white salt; (28) with sugarcane juice with seasonal fruits as also with various grains and various fragrant pastes in Ādrā nakṣatra. (29)

Likewise the kṛttikās should be worshipped with tasty drinks along with the moon; Oh Rāma, by worshipping this way, she will obtaining Saubhāgya (favour of her husband), (30) beauty and attractiveness; she will be duty-minded and her husband will never die before her wherever she is born. (31)



Weighing a fixed portion of salt and on account of that in a piece of coloured beautiful cloth making that weighted thing decorated and having white lustre, (32) she should offer its Piṇḍas besmeared with Haridrā to the Kṛttikās and that should be gifted to a Brāhmaṇa at the time of moon rise. (33)

By this worship she gains great good luck or even a man with purity get great good luck. (34)

On the first day of a lunar fortnight of kārtika month, if a woman after worshipping them (Kṛttikās) eats things mostly containing Gorasa (things obtained from cow) and does the worship of a Brahmin up to seven births, she gets good luck and beauty (35) and along with her husband that auspicious woman gets enjoyments in heaven. (36)

On full-moon day of Kārtika, she should paint Kārtika and Kārtikī on the wall of her house (37) and should draw a sub-gate outside the house with various colours and should draw before these two, the household utensils according to her capacity. (38)

For example, the seat of a deity, sword, stool, cart, mortar. Then the woman with full devotion, being pious, should worship these two (39) with fragrant paste, garlands salute incense, light and corn and especially with sugarcane and things made from that. (40)

After the worship of both these, she should put milk, a fish along with sand, having the eyes like pearl-oyster and should give it to a Brahmin (41) and then at night she should take meals void of oil of sesamum. By worshipping these two, she gets no ruin in the house (42) and, Oh fortunate one, she, devoted to her husband gets a long life. Likewise in the Kārtika month, when the Rohiṇī constellation is there, she should worship Rohiṇī along with half-moon with proper ceremony, Oh Brahmin, with all ornaments which a married woman whose husband is alive wears, with much salt, (43-44) with fragrant paste, garland, salute, incense, light and corn, with red saffron and with clothes according to her capacity. (45-46)

A noble woman obtains great good luck by doing this. A woman on the thirteenth day of the bright half should worship the god of love observing a fast and his wife giving a coloured cloth, carefully and also her husband (47) with fragrant paste, garland,



salute, incense, light and grains with gur, honey, sugar and ginger (48) with salt, other juices, fragrant things and corn separately with eatables of various types with garment wet with saffron (49) with magnificent pitchers filled with fragrant water, having the shoots of trees with garlands on the neck. Oh Bhārgava. (50)

Nothing sour should be offered to cupid. Then she should eat everything except sour things. (51)

One who performs the worship of cupid gets everything desired. Oh Rāma, if this is not possible on every thirteenth day of the month, (52-53) by doing that on the thirteenth day of the bright half in Caitra, she gets the fruit of doing that on all thirteenth days. Therefore by all efforts cupid's worship which gives the fulfilment of all desires should be performed on the thirteenth day of the bright-half of Caitra. After worshipping the cupid, she should do the worship of her own self (54) with garments marked with saffron, with fragrant paste, garlands and ornaments well decorated, she should do the worship of her husband. (55)

Even a man, if he worships the cupid with garments definitely gets everything desired, there is no doubt. Similarly (56) on every fourth day of the bright half, the worship of Gaurī should take place always. (57)

Taking bath and observing fast at the time of sunrise, with fragrant paste, garland, salute, incense, light and grains, (58) with gur, sugar, honey and ginger, with all the ornaments which a woman whose husband is alive wears and with plenty of salt (59) when there are two fourth days (Gaurī) should be specially worshipped with all capacity. In the month of Āṣāḍha or in the month of Mahā, Oh Brahmin (60) remaining between four pools, bathing in the sun's rays, in the month of Āṣāḍha on the third day observing fast, she should stay. (61)

Oh Bhārgava, for her nothing in this world is difficult to obtain. In the month of Mahā also observing fast, at the end of night, making bright all her limbs with the rays of the moon, (62) if she goes to bed and after that takes a bath with cold-water (63) she gets all the desired things for whatever she cherishes for, Oh Rāma. A woman who performs the worship of Gaurī being loyal to her husband, becomes attractive, has good luck, becomes charming (64) and loves religion, by offering to Gaurī flowers, pomegranate



and in Mahā month a flower of cotton (65) she gets great good luck. Similarly she should worship the wife of Indra in the Bhādrapada month, (66) with the same ceremony of that of Gaurī. She definitely gives desired things to women. She should worship on the fourth day of Bhādrapada, Oh best of Brahmins (67) by worshipping the wife of Indra she enjoys in heaven, Oh Rāma, on all these days of worship Brāhmaṇa's worship should be done. (68)

And whatever eatable is offering should be given to their wives. Without worshipping Gaurī, if she happens to see the Gaurī in light, she gets great bad luck, (69) because its sight is prohibited. A woman who is eager to worship Gaurī, Oh Brahmin, does not take a bath (70) with hot water, she too gets good luck. By worshipping Gaurī with proper ceremony, she gets beauty, attractiveness, good luck wherever she is burnt. (71)

She never becomes a widow and remains, O Rāma, loyal to her husband. (72)

These are the most adorable deities. They are worthy of being worshipped by ladies. Above all these, the woman who abandons the path of faithfulness (73) to husband and worships the deity in a way having violence, not told by scriptures and not pure, goes to hell. (74)

Even more injurious to life is the worship of planets and ghosts. A woman who is furious, though engaged in the worship of deities and who performs magic, should be driven out (of the house) by her husband. Being injurious is more prohibited for a woman than being a harlot. (75-76)

The characteristics of a woman are being auspicious, gentle, tender and kind. Oh best of Brahmins, she who is not kind is a she-demon or a she-ghost Oh Rāma (77) or giving up everything else, she may be eager to worship her husband and also the worship of lord Viṣṇu and the goddess of wealth. Oh best of men (78) by owing that only, she gets everything she wishes. All these done without the permission of her husband, give no fruit. (79)

Even that way (i.e., without the permission) the worship of lord Viṣṇu is fruitful, because Kṛṣṇa is the lord of all beings; so women too have no other lord. Hence his worship may be done even without his permission. (80)



Nārāyaṇa is the most worthy of worship, he is omnipresent and main, a woman engaged in the worship of Nārāyaṇa gets all desired things, there is no doubt. (81)

Here ends chapter 35 of the second part of the Viṣṇudharmottara Purāṇa entitled "Laying down of the worship of Gods by women" in an address by Puṣkara to Rāma in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 36

### Sāvitṛī Upākhyāna - Entrance in Forest

Puṣkara said—Even the god of death does not do that which is not favourable to a woman devoted to her husband, Oh expert in religion, he too respects them always. (1)

With regard to this, I shall narrate a story which removes sins, as to how the husband who had come under the bonds of death was released from that by a woman. (2)

In Madra province, in śākalas, in ancient times there was a king named Aśvapati. As he had no son, hankering after a son, he performed once lacs of sacrifices of Sāvitṛī with best Brahmins, which give everything desired. (3)

Sāvitṛī being offered sacrifices daily by those Brahmins who can bring the desired thing (4) manifested herself before that king being satisfied with those hundreds, after a month and ten days more on the fourth day of the month. (5)

Sāvitṛī said, Oh king, you are my devotee always; so you will get by me an auspicious daughter. On account of whose favour, you will get good sons. (6)

Puṣkara said - After uttering this much, that goddess became invisible in the sky like a lightning the king was saluting her completely. (7)

That king had a wife named Mālāti, who was devoted to her husband and she gave birth to a daughter, at proper time, who was as it were Sāvitṛī herself in appearance. (8)

As she is given by Sāvitṛī to whom sacrifices were performed and as she appears also like Sāvitṛī, she will be called Sāvitṛī said the king to Brahmins. (9)



With the passing of time, as she became possessed of youth, her father gave her (in marriage) to Satyavān. Then Nārada said to that lustrous king. (10)

This prince will have his life finished after an year. But the king thinking that the daughter can be given only once, (11) gave his auspicious daughter still to that son of Dyumatsena. Sāvitrī too getting that prince as her husband (12) being grieved in her mind owing to the words of Nārada, served very carefully her husband and his parents in the forest. (13)

That king who was deprived of his kingdom and who had lost his eyes, with his wife too, got satisfied by getting that princess as their daughter-in-law. (4)

When Satyavān was to die on the fourth day, Oh Brahmin, that daughter-in-law with the permission of her father-in-law (15-16) observed the vow of Trirātra, Oh expert in religion and when that day commenced as Satyavān went to that dense forest which had beautiful flowers, fruits and eatables. Sāvitrī too accompanied him quickly, being permitted by her father-in-law who did not like to disregard her request. (17)

With her mind perturbed she was trying to hide that fear and asked her husband about the trees along with the beasts in forest. (18)

He, that brave-man comforted that princess having eyes like the petals of lotus and who was fatigued by showing in the forest the beasts, birds and trees. (19)

Here ends chapter 36 of the second part of the Viṣṇudharmottara Purāṇa entitled "Sāvitrī Upākhyāna - Entrance in forest" in the narration Puṣkara to Rāma in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 37

### Sāvitrī Upākhyāna

Satyavān said—Look at this charming mango-tree covered with bees, which gives joy to the ears and nose and which increases love in spring. (1)

In the forest this lacquer-tree beholding the charming Aśoka tree with flowers with jealousy as if it laughs at it, as you (do), Oh large-eyed one! (2)



On the right side of it in the south, look at the pleasant forest land with shining Kinśukas which appears as if possessed of flame. (3)

The fragrant wind with fragrant flowers blowing from this forest removes our fatigue as it is coming from the south. (4-5)

Moreover, the forest-region looks beautiful with the Karṇikāra trees having nice flowers appearing as if they are made of gold, Oh you with large eyes, like the petals of a lotus. Look well of this forest region, where the path is obstructed by the cluster of creepers of Ati Mukta and which has ornaments in the form of bunches of flowers, Oh you with all limbs attractive! (6-7)

Cupid with a desire to kill the travellers as it were, stretches his bow under the guise of the humming of bees intoxicated with the honey of flowers. Oh you with nice coloured skin. This forest-region with her beautiful face in the form of full blown flowers of campaka and speaking sweet under the guise of the cuckoo looks beautiful with Tilaka tree, like you having a beautiful face like the campaka, speaking sweet like a cuckoo and looking attractive owing to Tilaka (mark on forehead). (8)

The cuckoo yellowish with the dust of the sprouts and seated on the top of the mango-tree is detected on account of its sweet notes, just like a noble person with his deeds. (9)

The love-sick bees with their body besmeared with the dust of flowers, following their beloved in the forest go from one flower to the other humming. (10)

The young he-cuckoo feeds the sprout of the mango-tree, broken open with the point of his beak to his beloved though there are many flowers on the tree. (11)

The crow with his beak the top of which is possessed of flesh, gives water to the she-crow who has delivered on the top of the tree and who has covered with her wings her fledgling. (12)

The love-sick young Cātaka bird finding a low portion of the earth along with his beloved, does not take even food. (13)

The sparrow seated on the branch of a tree along with his beloved perturbs the minds of lovers now and then, Oh large-eyed one, with its chirping. (14) —



The parrot by sitting on a small branch along with his beloved by bending down that branch with his weight makes it as if possessed of fruits. (15)

The young lion with his hunger satisfied by tasting the flesh of an elephant in the forest and (hence) sleeping, lies down with his face covered with the legs of his beloved. Look at this tiger-couple, resting in the (16) caves of the mountain, owing to the light of whose eyes, the cave looks as if shattered. (17)

This elephant, now and then caresses his beloved with the tip of his trunk and is very much pleased while he is being licked by her. (18)

The she-monkey pleases her lover who has kept his head in her lap and is fast asleep by pulling out the insects from his body. (19)

The she-cat lying on the ground showing her belly to her lover, bites (him), with her nails and teeth without harassing him. (20)

The he-rabbit and she-rabbit both are sleeping embracing each other as their limbs and feet are not visible; they are detected only on account of their ears. (21)

Oh slender-bodied, the female elephant pleases with the pieces of the lotus-stalk, the elephant who has bathed in the pond full of lotuses and (hence) who is idle with intoxication. (22)

The beloved she pig, following the path of her husband, puts mouthfuls of grass, pulled out with the snout of her lover in the mouth of her small child. (23)

The buffalo whose joints are strong and whose body is wet with mud, with a wooden square tied (or having the neck) follows the cunning beloved in the forest. (24)

With beautiful limbs look at this deer with his wife in the forest, who with curiosity looks at me (with glances) similar to your side-glances. (25)

Look at this she-deer, who scratches her face with her hind legs. Her lovelorn husband with the tip of his horn rubs her. (26)

Look at the she-deer near the Dāḍima tree, with bright hair (on the body) who does not move away and the love-sick he-deer sits behind her and looks at her with pride. (27)

Look at this bull sitting with his wife in sunshine, chewing the cud in the mouth, holding a crow on his hump. (28)



Look at this goat, with its wife who has placed the front legs on the expanded trunk of a jujube tree with a desire to eat its leaves. (29)

Look at this swan wandering in the transparent lake along with his wife, having beauty similar to that of the very bright orb of the moon. (30)

Oh beautiful lady, this Cakravāka accompanied by his wife and moving amongst the collection of lotuses, makes the lotus-plant charming as if it is full of flowers. (31)

Oh, you with beautiful eyebrows, I have collected fruits and you have made a collection of flowers, but no fuel has been collected, hence I will do that now. (32)

Oh young lady, on the bank of this lake sitting under the shade of the trees. You wait a while and take rest. (33)

Sāvitṛī uttered—I shall do that, but Oh dear one, you should not go far way, so that you may be beyond my eye-sight. I am afraid of this dense forest. (34)

Puṣkara said -while he was cutting wood, he had pain in his head. Being perturbed by that pain, he coming to his wife with these words -Satyavān said - due to this exertion I have got pain in my head. (35)

I am entering darkness. I cannot understand anything. (36)

Keeping his head on her lap, with eyes closed with sleep. Puṣkara said, he keeping his head on her lap went to sleep, with his conscience gone (dead). (37)

Then that fortunate lady devoted to her husband, that princess saw that the god of death himself had arrived on that place. (38)

Like a cloud full of water and surrounded with lightning, (she saw him) dark side the petals of blue-lotus, wearing, yellow garment (39) shining with a crown-like sun and wearing earrings, with a necklace bright on the chest and adorned with a bracelet. (40-41)

He was being followed by Kāla and Mṛtyu (death). Arriving at that place, he dragging out from the body of Satyavān, the soul, whose size was like a thumb which was tied with his bonds and which had come under his control, went away quickly towards south. (42)



Beautiful Sāvitrī, his body soulless, followed, without delay the god of death, who was going away. (43)

Oh blameless lady, said Yama to her, go away where you ought to go. You perform the ceremonies to be done after your husband. (44)

He who has reached the other world cannot be followed by you. As you are devoted to your husband you will be able to see him even then for a moment. (45)

Satyavān has accumulated great merit by serving his elders so I myself am taking him away, Oh noble lady. (46-47)

Oh lady having best appearance, a man who knows should do exactly this the service of mother, father and preceptor. Satyavān has honoured always these three even in this forest. (48)

And at that time he had (in true sense) honoured for a long time, heaven. Oh auspicious one with penance, celibacy and service of fire. (49)

People attain heaven and also with the service of elders, the preceptor, father, mother and the elder brother (50) should never be offended by one even if he is in calamity and specially by a Brahmin. The preceptor is the incarnation of Brahmā, the father of Prajāpati, (51) the mother of earth and the brother is the idol of one's own self. The trouble which the father and the mother bear after the child is born (52) by serving them for hundreds of years, the discharge of that debt is not even possible, so one should do what these two desire and also the preceptor. (53)

When these three are satisfied, really that penance is enough. The service of these three is the best penance. (54)

One should not perform any other duty which is not permitted by these three. Only they are the three worlds and they are the three ashramas. (55)

They are the three Vedas and they are known as three sacred fires. The father is the Gārhapatya fire, the mother is called Dakṣiṇa fire. (56)

The preceptor, the Āhvanīya fire. The group of these three fires is superior. If one does not become careless towards these three, that householder conquers the three worlds. (57)



He, with divine body enjoys himself in heaven like a god. One who is devoted to his mother gets this world, one devoted to father, gets the middle world (58) and with the service of the preceptor the Brahma Loka (world) is obtained. He, who honours these three, has honoured all duties. (59)

If one does not honour these three, all his other religious acts are fruitless. As long as these three are alive, he should not search for others. (60)

Even unimportant things performed in mind, in words or in deeds should be held to them. Amongst these three every duty of a man gets finished. (61)

This is the most important duty, other things are called subsidiaries. Your husband was interested in the worship of elders and you are also a virtuous woman devoted to your husband. (62). Go back, Oh expert in religion. Now you are getting exhausted. Sāvitrī said, Husband alone is the deity, for women husband alone is the only one to be solely devoted. (63)

A devoted woman should follow her husband, who is her life, wealth and master. The father brother and son give only limited happiness. (64)

Who will not honour the husband who gives unlimited (Happiness)? Wherever my husband is being carried or wherever he, of his own accord goes, (65-66)

I must go there in accordance with my capacity, On best of gods, Oh God, when I will not be able to follow you, who are going to take away my husband then I will give up my life, which would be a wise woman defiled with the word "widow" (67)? Would I remain alive even for a moment without ornaments though worthy of wearing ornaments? Yama said—Oh fortunate one, devoted to your husband, Oh auspicious One, I am completely satisfied with you. (68)

Except for the soul of Satyavān, choose a boon, don't delay—Sāvitrī said, "Oh expert in religion, I wish for the kingdom of my lofty father-in-law along with his eyes, who has lost is kingdom, whose eyes are ruined. (69)

Yama replied : with your fulfilled desire, now return, Oh noble woman, whatever you have said will come true. I am telling you that, you are fatigued and I am obstructed. (70)



Here ends chapter 37 of the second part of the Viṣṇudharmottara Purāṇa entitled "Sāvitrī Upākhyāna" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 38

### Sāvitrī Upākhyāna - Obtainment of second boon

Sāvitrī said—Where there is a meeting of noble people with a noble person, what of fatigue and what of trouble! Hence, Oh best of gods, I feel no trouble in your presence, (1) may be for those who are and for those, who are good, wicked, a gentleman is the best resort, not only for good people but also for wicked people (noble one is the resort). Those who are wicked are not the resort even for their own selves. (2). There is not as much danger from poison, fire, serpent or weapon, as there is from wicked people, who are the enemies of the whole world without reason. (3)

Just as (on one hand) noble people do the good of others even at the cost of their own lives (on the other hand) there are people wicked too, who are always engaged in giving trouble to others. (4)

A noble man gives away his life for their sake and this world too, as if it is a trifle, not a big sacrifice (like a grass-piece) the noble engaged in kindness to others, gives away the other world also. (5)

That ancient preceptor, Brahmā himself, in ancient times amongst every group of people created kings for the destruction of wicked people. (6)

The king, the best winner of the world, should search out the wicked through his spies and should always clear them out; and he should imprison also those who are not noble. (7)

Just as for keeping well the grains, the clearness of grain by taking out the dry grass, do good to the grain, he should do good to the people. (8)

A king who desires heaven should do only this—the suppression of the wicked people and protection of noble people. (9)

Oh lord of the world, there is no duty of the king other than the suppression of the wicked and the protection of the noble in this world. (10)



A king is the suppressor of wicked people, but you the lord of these (kings too); hence Oh god, I feel that you are superior to other gods. (11)

The world is kept steady by noble people and you are the leader of the noble, therefore while following you, Oh God, I feel no fatigue. (12)

Yama said—Oh large-eyed, I am pleased with your fully religious words. Quickly choose a boon except the life of Satyavān. (13)

Sāvitrī uttered—Oh god, I wish for a hundred brothers of the same parents as mine. May my sonless father be pleased by getting sons. (14)

Yama said—Oh noble woman with your desire fulfilled, please go back, everything that you proposed, will come out true. I am telling that, my work is delayed and you get fatigued. (15)

Here ends chapter 38 of the second part of the Viṣṇudharmottara Purāṇa entitled "Sāvitrī Upākhyāna - Obtainment of second boon".

## **CHAPTER 39**

### **Sāvitrī Upākhyāna - The benefit of the third Boon**

Sāvitrī said—The religion for a woman is that her husband is her best god, (hence) a noble woman should follow her husband, who is the lord of her life and wealth. (1)

Oh best of gods, what of trouble and what of fatigue in (following) performing one's religion! The main cause of religion is your foot-prints. Everybody who knows, should acquire religion because, Oh (2)

God, getting that is superior to all other advantages. (3)

Religion, money and sex—the class of these three is the reward for a man alive. But money and sex of a man who is without religion are both like the son of a barren woman. (4)

Money as well as sex are available from religion and also both the worlds are (obtained) from religion. Only religion follows him wherever he goes. (5)



Everything else is destroyed along with the body. One is born alone and gets death alone. (6)

Only religion follows him, neither the friends nor the relatives, beauty, good luck, attractiveness and prosperity are gained on account of religion. (7)

The worlds of Brahmā, Indra, Viṣṇu, Śiva, Yama, Sun, Agni, Wind, Water, Vasu, Aśvinas, Kubera which give desired things, (8) are gained by a man only on account of religion, Oh god of death. On account of religion people go to beautiful and attractive islands and places too and likewise they have got immortality too. All these main gardens of gods like Nandana and others and heaven also, are obtained on account of merit, so also various beautiful palaces and charming celestial harlots. (9-11)

The reward (got by) meritorious persons is shining body, kingdom, honour as a king, fulfilment of all desired enjoyment and all important things of use. (The reward) of meritorious deeds (12) is, Oh lord of gods, the chauries, which have sticks of gold and green jewels and which are (bright white) like the rays of the moon. (13) (Owing to meritorious deeds) one gets an umbrella (on his head) shining like the orb of the full moon having red or white silken cloth. (14)

The noise of conches indicating victory, the songs of bards and panegyrics (15) beautiful throne along with the jars are the rewards of meritorious deeds - as also nice eating and drinking, dancing, garlands and the smearing of incenses. (16)

The reward of meritorious deeds is valuable jewels and garments as also wives possessed of beauty and lofty mindness and who are very attractive. (17)

Those who perform meritorious deeds gets residence in palaces and chauries with golden bells, held by people. (18)

On account of meritorious deeds, Oh god, horses carry a man, along with elephants similar to moving mountains, having girths. (19)

One moves with his foot-prints moving sportively, on account of meritorious deeds. People owing to meritorious deeds get devoted to the God, who gives every desired thing and who removes all the difficulties and sins. The gateways of this (meritorious deed) are sacrifice, penance, charity, kindness and



forgiveness (20-21) also celibacy—visiting holy places at auspicious time, repeating one's study, the company of noble people, the worship of gods. Also the service of elders, honour of Brahmins, control (22) over organs of senses, soberness, bashfulness and absence of jealousy. (23)

Therefore, one who knows should always observe religion, death never waits whether he has observed that or it is till to be observed. (24)

Oh God, even from childhood one should observe religion. Life is fickle, who knows death may occur today and under which pretext? (25)

Oh best of gods, even though in this world one looks at the death situated in front of him, his behaviour as if he is an immortal, is really a thing of big surprise. (26)

A child yearning for youth, a young man waiting for old age is (in fact) seated in the lap of death. But what does an old man wait for? (27)

He may mount on a mountain from the ground, from there may climb to the top of a tree, but even there does not find any shelter—where is the protection for one who is not afraid of death? (28)

Oh God, there is no fear for living beings greater than death, but the noble, who always perform good deeds are fearless even about that matter. (29)

Yama said—I am pleased, Oh large eyed woman, with your words accompanied with religion quickly choose a boon except the life of Satyavān. (30) (Sāvitṛī said—)

I desire hundred sons given by you from my own husband because for one who has no issue there is no fortune in these worlds. (31)

Yama said, Oh noble lady, go back with your desire fulfilled, what all that you said will come true. Now I am obstructed and you get fatigued. So I tell you. (32)

Here ends chapter 39 of the second part of the Viṣṇudharmottara Purāṇa entitled "Sāvitṛī Upākhyāna - The benefit of the third Boon" during dialogue between Mārkaṇḍeya and Vajra.



## CHAPTER 40

## Sāvitṛī Upākhyāna

Sāvitṛī said—You know the rules of all the religions, you are the inspirer of all the religions. You alone are the lord of this world, controller of the people and (hence) Yama. (1)

In accordance with their deeds, you keep people in control. That is why, Oh God, you are known by the name Yama. (2)

Oh lord, because you are pleased with religion as all the people, you are rightly called Dharmarājā (king of the religion). (3)

Because people keeping in their front good deeds (done by them) and bad deeds (done by them) come to you, you are called death. (4)

Oh very lustrous god, because you put an end to the life of all people, so all gods have called you Antaka. (5)

Because you are the eldest son of the sun, all gods address you as Vaivasvata. (6)

Because you count from the first second the time of all people, well-perceiving people call you by the name Kāla. (7)

When one's work and life are exhausted, you forcibly carry away a man; you are therefore, in this world called Sarvaprāṇahara (one who takes away the life of all). (8)

Oh lord, people remain steady in religion on account of your favour, Oh lord of gods, owing to your favour there is no intermingling (of castes). (9)

Oh god, you are always called the resort of noble people. Oh lord of the world, you are the protector of the limits of this world. (10)

Oh best of gods, protect me, who am grieved and who have come for protection to you. In the same way the parents of this prince are also in distress. (11)

Yama said—Oh you expert in religion, being satisfied with your prayer and devotion, I release your husband Satyavān, Oh tender lady, now go back with your desire fulfilled. (12)

He, after ruling the kingdom along with you for four hundred years along with you, will mount the heaven and enjoy himself there with gods. (13)



Oh expert in religion, getting up early (in the morning) a man will remember me with this prayer, he will also get a long life. (14)

Puṣkara said, after speaking so much, that lofty god, the lord of Yama releasing the prince became invisible. Oh Rāma, along with Kāla and Mṛtyu. (15)

Here ends chapter 40 of the second part of the Viṣṇudharmottara Purāṇa entitled "Sāvitṛī Upākhyāna"

## CHAPTER 41

### Sāvitṛī Upākhyāna

Puṣkara said—Then that noble woman having best colour of the skin, went by the same way she had come to that place where Satyavān was lying dead. (1)

Reaching her husband and keeping his head in her lap that woman, with tender body, sat there till evening. (2)

Satyavān too, who was slowly and slowly being released by Dharmarājā, when his eyes opened, extended (his body)

Oh Bhārgava. (3)

Then when his soul came back, he uttered to his beloved, where the man has gone who was going and dragging me ? (4)

Oh beautiful auspicious lady, I don't know who that man was! Oh you, with all attractive limbs, a long time has passed since I was sleeping in the forest. (5)

I dragged you, who was tired owing to fasting here. On account of this pitiless heart my parents are also displeased. (6)

Oh, you with beautiful eyebrows, I want to see (them). Make haste, for going there. Sāvitṛī said—The sun has set, if you so like. (7)

Oh lord, we shall return to our hermitage. My parents-in-law must be feeling worried there in the hermitage. I will narrate to you what has happened. (8)

Puṣkara said—After saying this much to her husband, she that daughter of the king started with her husband reached the hermitage along with her husband. (9)

In between the king Dyumatsena, who had regained his eyesight, along with his wife, was much worried, Oh Bhārgava then that beautiful Sāvitṛī too, along (10) with her husband bowed down to the king, along with his wife. (11)



Satyavān the prince who knew the religion, was embraced by his father, then saluting all the sages, in that forest resided for that night with the sages and faultless Sāvitṛī then narrated what had happened on that very night. She completed her vow. Then, Oh Rāma (12-14) at the end of the night, from Śālva, a subject of that king came there, to invite him (for the sake of ruling) the kingdom. They requested him about the wish of the people in this way. (15)

Because you were blind, Oh king, your kingdom was seized from you before. But Oh king, now that kingdom should be enjoyed along with the ministers in the city. (16)

On hearing this, he went there along with the four types of army and got there everything according to the words of lofty Dharmarājā. (17)

That beautiful Sāvitṛī too obtained one hundred brothers. In this way that virtuous lady, devoted to her husband that beautiful one uplifted her father's family (18) and similarly her husband's family too and got her husband released, who was made helpless with the bondage of the death. (19)

Hence virtuous women should always be worshipped like gods by people, Oh Rāma on account of their favour, all the three worlds remain firm. (20)

Their words never prove untrue, in all these mobile and steady worlds therefore all those who want to get all the desired things, should always honour them by all ways. (21)

Here ends chapter 41 of the second part of the Viṣṇudharmottara Purāṇa entitled "Sāvitṛī Upākhyāna" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 42

### Gomatīvidyā in Gomatimahātmya

Puṣkara said—Oh son of Bhṛgu, the king should tame cows. Cows are holy because they are appropriate for that, the worlds are kept steady by cows, (1) cows spread the sacrifice, cows are the mothers of all. Their cow-dung and urine are best for destroying poverty, it is said. (2)

That should be eaten with effort because prosperity resides there. One who knows, should not have hatred for the cow-dung and cows urine. (3)



One should not spit or do things like that in cow-dung or urine. The dust from the cows is very meritorious. It destroys poverty and other obstacles; scratching of cows too destroys all sins, the water dropping from their (4) horns is similar to the water of the Ganges. (5)

The urine of cows, the cow-dung, milk, curds, ghee and yellow pigment (Gorocanā) these six things are auspicious and pious separately also. (6)

Cow's urine, cow-dung, milk, curds, ghee and water sprinkled from Kuśa grass, all should be considered pious for bath and drinking, Oh Bhārgava. (7)

This destroys the devils. It is auspicious and destroys the agonies of the Kali age. That yellow pigment also is auspicious and destroyer of devils, serpents and diseases. (8)

One who sees his face in ghee, getting up early in the morning has his poverty destroyed and his sins never increase. (9)

He gets great merit by giving mouthfuls to cows. As many cows as he can keep in his house happily, (10) he should always keep, but they should not be kept hungry. Oh Brahmin, he in whose house cows live unhappy, (11) goes to hell. There is nothing to be thought about it. By giving mouthfuls to the cows of others one gets very great merit. (12)

By giving mouthfuls to the cows of others during the whole winter season, one gets heaven for six hundreds years. (13)

By giving cooked food before eating, always to the cows, a man gets heaven for a long time within six months. (14)

The morning and evening food of men is given to him by gods. Then one who is always giving food to cows, in this way carefully (15) and afterwards who himself eats, by that a man within a year gets Goloka as long as this Manvantara continue, Oh Brahmin. (16)

The best man who supplies water to the place where cows are wandering getting to the Varuṇaloka, enjoys there for ten thousand years and gets complete satisfaction everywhere he is born. (17)

By tilling with a plough or so the place where cows wander, one gets big hell as long as fourteen Indras remain, when cows are engaged in drinking, he who creates obstacles (18) there, has



performed the great sin of killing of Brahmin, Oh Bhārgava. By dragging out a cow perturbed by the fear of a lion or a tiger or plunged in mud or water (19) a man gets enjoyments till the end of this creation in heaven and by giving grass to cows, he is born handsome (in the next birth) (20). He gets good luck and beauty, Oh best of Brahmins, similarly by giving medicine, he is born healthy. (21)

If he gives medicine, salt, water or eatables to a cow, when she is in calamity; he does not get sins like imprisonment etc. (22)

During day time blame comes to him who looks after her. During night to the owner if he is not in the house and even any other person is not there, the man appointed by him (gets blame). (23)

If mutually without opposition they move out in forest and if a wolf jumping out kills any one of them, the owner does not get sin. (24)

When they are tied up and the protector does not come, if the wolf jumping in, kills any of them, then the sin goes to the protector. (25)

By killing a cow, one goes to twenty one hells so by all efforts, they should be protected. (26)

Oh Rāma, by selling the cows, nothing, good comes out. By buying them a man gets freed from sin. (27)

Their touch is blessed and removes all sins. By giving them as gifts even the families are uplifted. (28)

The sin owing to a woman being in her courses or the sin owing to the birth of a child, the sin pertaining to the place or such other sins will not affect that house in which a cow lives. (29)

By the wind coming but from the breathing of a cow, great peace is obtained in the house. Waving lights before (a cow) is mentioned as best in all places. (30-31)

By touching a cow, Oh Rāma, the sin of men gets destroyed. The urine of a cow, cow-dung, milk, curds, ghee and water sprinkled with Kuśa grass and a fast observed for one night makes pure (sinless) even an outcast repeating their use separately is mentioned as Atisantapanam. (32)



The kings had observed it in ancient times for getting release from all un auspicious things. These things taken separately for three continuous days is mentioned as atisantapanam. (33)

Oh Rāma, it gives everything desired and destroys all evils. It is called Kṛcātikṛcā, if observed with milk till twenty one days. (34)

Best men become quite pure by observing that. For three days warm urine should be drunk, for three days warm ghee should be drunk. (35)

For three days drinking warm milk, then for three days one should eat only the wind (i.e. should fast) that is known as Taptakṛcchra, which removes all evils. (36)

Similarly, if this is observed with cold things in order, it is called Śītakṛcchra. That penance has been created by Brahmā himself for the destruction of all evils. (37)

He should take a bath with the cow-urine, should live on things obtained from cows, when the cows get-up, he should get up and stand, when they sit down, he may sit-down (38) till they have not taken food, he should not eat, when they have not drunk, he should not drink, similarly, Oh Rāma, when rain is pouring down (39) without protecting them, he should not protect his own self and if they are perturbed with fear he should bring them out of it, even not caring for himself, that is called the vow pertaining to cows-Govrata. (40)

If this is observed for one month, all evils are removed, Oh Bhārgava, by observing this vow a man goes to Goloka (41) or he gets the things desired till fourteen Indras rule. Oh Rāma, by eating daily the barley - grains released by the cow in excrements of the body (42) he gets within a month whatever he wishes in his mind. Similarly by chanting the Gomatī branch of knowledge, at day time and evening time (43) a man acquires Goloka, there is no doubt in it. The Goloka is mentioned as above all other worlds (44) where the cows which move in the sky (always live in heaven) in very nice palaces chosen by the celestial damsels. (45) (The palaces) on the painted windows of which there are bells which are possessed of the sounds of flute and drums, where there are rivers with ample water, possessing mud in the form of milk and things made from milk. (46)



Where the water (of the rivers) is cool and clean, where the sand is of gold, where the lakes are beautiful with lotuses of green jewels. (47)

Oh best of Bhṛguṣ, in that world, people get spiritual accomplishment. People go to that world by worshipping cows, there is no doubt. (48)

I shall now narrate the Gomatī which removes all sins. While I am speaking that, Oh Brahmin, listen attentively. (49)

Cows are fragrant always, the cows possess the fragrance of Guggulu, cows are the stability of living beings, cows are the best means of securing prosperity. (50)

They are the best corn which is the best oblation to gods, which protects all beings and bears them too. (51)

With the oblation purified with the hymns the sages satisfy the gods in heaven. In Agnihotras cows are employed for the sake of oblations. (52)

Cows are the best resort of all people. Cows are most holy. Cows are the best auspicious things. (53)

Cows are the ladder for heaven, they are blessed and (as if) eternal. "Om, salute to the cows, possessed of prosperity, also to the cows possessed of fragrance. (54)

Salute to the daughters of Brahmā, respected salute to the holy ones." The Brahmins and the cows belong to the same family divided in two. (55)

The hymns remain in particular family. The oblations remain in a particular compact by Gods, Brahmins, cows noble men and women, the entire world remain compact always. So they are always worthy of worship. (56)

That holy place in which thirty cows always drink water and by which way they pass, there lives the river Sarasvatī. In the holy place of cows lives (57) the river Ganges, prosperity increases owing to their dust and wealth resides in their dried cow-dung, religion bows down to them, they should always be saluted. (58)

Here ends chapter 42 of the second part of the Viṣṇudharmottara Purāṇa entitled "Gomatividya in Gomatimahātmya" in the dialogue between Mārkaṇḍeya and Vajra.



## CHAPTER 43

## Treatment of diseases of Cows

Puṣkara said—Oh Rāma, after this, I will tell you about the medical remedies for cows, which is meritorious, in short listen to that. (1)

In the root of horns oil mixed with salt should be applied prepared with the sediment of Śṛṅgī Vīrabalā and Mārsī along with honey (2) or ghee mixed with simi powder. In the roots of ears, oil accomplished with Manjiṣṭha, Hingu and salt (3-4) should be applied or the things achieved from the cow-milk-honey, salt, śaṅkha, Tagarī, Pippalī, Simhā may be pasted in the milk of a goat and the physician should make pills of that. This along with ghee and honey becomes the best ointment for eyes. (5)

The pad of the roots of Bilva, Apāmārga, Dhātakī, along with Pāṭala and Kuṭaja in the roots of teeth removes the pain there; (6) with these articles which remove the toothache, if ghee is made ripened, it should be considered as removing the disease of mouth and for the diseases pertaining to tongue, (7) salt, Śṛṅgavera, two kinds of Haridrā and Triphalā when the throat is choked up; also Śṛṅgavera, two Haridrās and the bark of Kuṭaja (8-9) as also the Viḍanga, Apāmārga if mixed with salt becomes a medicine removing the disease of mouth; it destroys the burning caused by fever, when there is pain in the heart or in the liver or when there is some gastric trouble or if there is some wound, the water mixed with the ghee of Triphalā is good. (10)

The oil possessing śatapuspā ripened along with Citraka and Kuṭaja destroys all heart - diseases, Oh Rāma that should be given to cows. (11)

If she is suffering from dysentery, she should be given two Haridrās with Pāṭhā, if she has constipation Padmacāriṇī mixed with ghee (may be given). (12)

In all the leprosy and side diseases Śṛṅgavera and Darvī may be given, in cough troubles and in breathing trouble. (13)

If the joints are broken, then she should be given Priyaṅgu with salt. In all the gastric diseases the ripened śatapuspā (should be given). (14)

Oil should be given to cows, that removes all the gastric diseases; if they have diseases pertaining to cough, the Yuṣaṇa mixed with honey should be given. (15)



In all the diseases concerned with acidity the Madhuyaṣṭi ripened with cow-ghee, which removes all acidity-diseases should be given. (16)

When there is leprosy, the juice of Śākhoṭaka should be drunk as also the powder of cowdung along with black gram and sarṣapa. (17)

If there is heavy bloodshed Gurumiśra grounded in milk may be given, it is praised in the case of cows. (18)

For wounds and broken limbs of cows the besmearing of Tila, Ambhakarua, haritāla and ghee is praised, (19)

Pāthā with butter-milk may be given as drinks to diseased calves or Haridrā mixed with milk for removing the disease. (20)

Black gram, sesamum, cow-dung, the milk of animals and ghee—ball-like pills of these well prepared with salt, give nourishment to the calves and strength to the bulls. (21)

Devadāru, Vacā, Mānsī, Guggulu, Hingu and Sarṣapa - the incense of all these plunged in a little ghee (22) along with Palankaśa is good for the removal of all troubles. The bell of the cow too should be incented with this incense. (23)

Aśvagandhā, Tila, Cukra are praised when there is trouble about abdomen. In case of abdomen trouble the butter milk possessing Aśvagandhā and Tila is praised. Oh son of Bhṛgu family, by this the cow gives more milk. (24)

Oil-cake is said to be medicine for cows. Drinking of cold water and wet grass should be avoided. (25)

When the cow is old, that place should be kept cool and should be amidst the cows and should have always good light. (26)

In the stables of cows, Oh Rāma, lamps should be lighted at night. (27)

For the removal of the diseases of cows, when half of the month is over, salt is always praised. That remover of constipation, pain and loss of appetite is praised for goats and sheep too. (28)

Here ends chapter 43 of the second part of the Viṣṇudharmottara Purāṇa entitled "Treatment of diseases of Cows" in the Upākhyāna addressed to Rāma by Puṣkara.



## CHAPTER 44

## Gavāṁ Śāntikarma

Puṣkara said—After this, I will narrate to you the Śāntikarma (ceremony for peace) of cows. The rite to be done daily, to be done on special occasions and the rite to be done with a view to fulfil a fixed desire. All these increase prosperity. (1)

The worship of wealth is told on the 5th day of the bright half in the excrement of cows with incense, light and grains. (2)

Also the devoted worship of Brahmins with excellent forest flowers and on that very day the worship of lord Kṛṣṇa also should be performed. (3)

Because he is the omnipresent lord, living in the ocean of milk and especially (he is the lord) of cows, that support all the three worlds. (4)

Oh best of Bhṛguś, on the 15th day of Aśvina's bright half, one who possesses cow should perform a sacrifice to Indra. (5)

O best of Bhṛguś! here, along with regular Rudra like (goddesses), Sacrifice should be performed for the welfare of the subjects with ghee image and along with the enrichment of essences, incense, salutation, flowers, lamp and food. He should also offer oblations of ghee to fire (6-7) standing in waters he should endow a sacred salt with mantras, then take curds and later take Dadhikrāvṇa. (8)

The performer of the sacrifice, who has one hundred cows, should give a cow and one who has got wealth less than that should give gift to the priest according to his capacity. (9)

The cows, well decorated, with fragrant paste, garlands and fruits and well fed, whose calves are properly fed, should go round the sacrificial fire after that (10) along with the noise and cries expressing joy and along with the sound of conches and other instruments, a fight between the bulls and fight between the cowherds should be arranged. (11)

On the next day, the salt made sacred with chanting mantras by Brahmins should be given to the cows, bulls, along with the calves. (12)



Here the food containing mostly the products of milk should be given to Brahmins, then follows the blessing-ceremony after that they should be sent back after giving them the gift. (13-14)

This has been always described as the auspicious Śāntikarma of cows. After this I shall tell you about the Naimittika ceremonies. If the cows got plague, epidemic or the calamity of any other disease or if the milk gets decreased or any kind of change in natural behaviour is seen (15) then one who knows should fast for three nights or may fast for one night amidst the cows in an auspicious place, should build an altar (= a square piece of land). (16)

There he should draw a lotus possessed of pericarp and filaments and in the middle of that pericarp, he should perform the worship of Vāsudeva along with Śrī. (17)

He should perform the worship of which other deities in due order with Kṛṣṇa, their names, I will tell you. (18)

On the eastern side, he should worship the cow Kṛṣṇa a dish consisting of sesamum and grain (mixture of rice and peas with a few spices) named Subhadrā, then Brahmā should be worshipped and after that Surabhī. (19)

Then the sun, after that Bahurūpā cow, Oh best of Brahmins, then the goddess earth, then he should worship the Ananta (serpent). (20)

Then Viśvarūpākṣa, then the (heavenly) cow of the direction. Then he should worship Siddhi. Then Riddhi and then Śānti. (21)

Oh best of Brahmins, then he should worship the cow of direction named, Rohiṇī. Then he shall worship the God moon, then the bull of lord Śiva. (22)

Then the highest lord Śiva—in this way these sixteen deities are told to you in Kṛṣṇa. (23)

On the petals the protectors of directions in proper direction should be worshipped with fragrant, paste, garlands, salute, incense, light and grain. (24)

The Brahmin should carefully worship each deity separately. To each one he should offer pitchers full of water, (25) whose mouths are covered with dishes having rice and gold according to one's capacity with devotion. Then the sacrifice should be started. (26)



Preparing the altar according to the scriptures and throwing sacrificial sticks in the fire and addressing each deity separately with due ceremony. Oh Rāma (27) using the fourth case with name and with Om, each one should be offered sacrifice with sacrificial items, a hundred times. (28)

The sticks of milky-tree, rice, sesamum, white mustards and ghee should be offered in order, to each one. (29)

Then, along with the verses which kill the devils, white mustards should be thrown into fire. Then one who knows should finish the fire worship according to the due ceremony. (30)

Then the performer should give gifts to the priest in gold, bronze, cow and a pair of garments and also a pair of garments to the preceptor. (31)

On this occasion he should offer dinner to Brahmins containing things made from cow-milk and then the Brahmins to whom gifts are given should utter blessings. (32)

Then water should be sprinkled on the cows with protective mantras and cows should be worshipped with fragrant paste, garlands and ointments. (33)

Oh best of Brahmins, the calves should, at that time, be released according to their sweet-will. This is the Śānatikarma of cows for appeasing all the calamities. (34-36)

It should be done though it is very difficult, Oh tiger in Bhṛgu family. Now I shall narrate the Kāmyakarma (the religious act done with a desire). The performer shall fast along with the priests, when the Pūrvabhādrapadā is in the Śiva Yoga, on the next day one who knows the scriptures should take a bath with camphor. Then he should put in two pitchers the leaves of Udumbara tree, five products obtained from the cow and water with Kuśa grass, (37) the yellow pigment, (Manjiṣṭha) the two pitchers should be bright and decorated with fragrant paste and garlands by the wise; (38)

Akālamula, the performer should be accomplished with that. Then taking a bath and wearing the clothes as a cowherd, wears carefully. (39-41)

He should worship Ahirbudhnya, Āditya, Varuṇa and moon with sandal paste, garland and grains. Then he should offer to



Ahīrbudhnya Rudra, fourteen vessels filled with rice along with incense, light, salute and offerings and should pray that the performed ceremony may be fruitful. Then incense should be offered with the weapon of lord Śiva (= a stick containing on the top a skull). (42)

Then worship should be performed of the greatest lord who has the disc (= lord Kṛṣṇa). Then ghee should be offered in the altar to all the deities, uttering Om before giving. (43)

Then each deity mentioned above should be given hundred times. A jewel should be prepared thrice encircled with the hair, hoof and horn of the cow (44) and that should be worn on the neck or on head or on arm. Gifts should be given to the priest and to the lookers according to one's capacity. (45)

Gifts should be given also to all the Brahmins in due order. One who performs this type of bath always till the last bhādrapada regularly, gets thousands of cows and gets prosperity too. (46)

Here ends chapter 44 of the second part of the Viṣṇudharmottara Purāṇa entitled "Gavān Śāntikarma" in the Upākhyāna by Puṣkara to Rāma.

## CHAPTER 45

### In Praise of Horses

Puṣkara said—Oh son of Bhṛgu as the victory of a king depends on horses a king should collect, by all efforts, horses (1) and especially in taming them, he should be very careful. He should keep only those horses whose maintenance can be had with ease. (2)

They should not be kept unhappy or hungry. Because if they are unhappy, they destroy prosperity and victory in this world. (3)

They should be kept well arranged in a proper way and should be given grass. Kept in this way, they bring victory in both the worlds. (4)

They are auspicious, they are holy and their dust too is similar. They are attached to Lord Brahmā, the greatest. (5)

They are, therefore, not permitted for the gods in the end or middle. Therefore, only the horse of the Aśvamedha sacrifice is offered in fire. (6)



When nectar was churned, the horse Uccaiśravā, superior to all other valuable things, came out and hence a horse is considered as best in all jewels. (7)

Those (horses) who carry the gods have wings; but Padma Śālihotra made them devoid of wings for the riding of men in ancient days. (8)

They possessed of strength, make the place bright with their neighing. They are Gandharvas as it is said, the sons of Lakṣmī, who never get tired. (9)

They are the essential requisite of army and these horses are the greatest decoration. When in battle going very far is required, the best vehicles are the horses. (10)

The satisfaction which one gets by riding a horse, jumping, high and having chauries and chaplet, that is not obtained even in heaven, Oh Rāma. (11)

At the very sight of the horses, quite ready, when warriors ready (for war) ride on them, the very hearts of the enemy warriors sink. (12)

He, in whose case, the pole of dust created by the legs of horses, looks like an umbrella, the heaven as well as the entire earth, having the crest of mountains come under his control. (13)

Here ends chapter 45 of the second part of the Viṣṇudharmottara Purāṇa entitled "In Praise of Horses" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 46

### Treatment of Horses

Puṣkara said—Now I will tell you about the medical remedies of them; listen to them; Vṛṣa, Nimba, Bṛhatī and Gudūcī along with flesh (1) remove the mucus of the nose and piṇḍī; removes perspiration of the head. The burnt barley along with Madanaphala, Pippalī are the medicine for everything. (2)

The pad of Sarṣapa, Gṛhadūma, Nirguṇḍī, Surasā Vacā along with the leaves of Nimba destroys the pain in the anus (3-4)

Hingu, the root of lotus, Nāgara along with sour sugarcane mixed with Pippalī and salt with warm-water kills acute pain. A solution of all these—Nāgara, Atiṣa mustā, śāpantā, Bilvamālākā



a horse should drink for a month. That removes the dysentery of all types. A solution should be prepared with gentle heat (decoction). (5)

Ghee mixed with Priyangu and sāriva, śṛta and milk with ample sugar by drinking this a horse becomes free from fatigue. (6)

In a trough oil should be passed in the abdomen of the horse and the veins of abdomen should be pierced; by doing that he will feel better. (7)

Dāḍima, Triphalā, Vyoṣa, Guḍa—these should be taken in equal parts and balls of that which removes cough, should be given to the horse. (8)

The horses drink with honey the juice of Priyangu and Rodhra, milk, Vāma kālodya removes the dejection of mind. (9)

In all types of falls, drying up of that is good. First of all, then in due order, smearing the body with oil, rubbing with unguents and the wick of oil in noise; (10)

If the wound by falling down does not get well by this, then the vein on heart or on the sides should be made to shed blood. (11)

For the horses who are burning (with pain) this is the only remedy. Except for the veins of nose, everywhere this is good. (12)

The roots of Rodhra, Karanja, Mātuluṅga, Agni, Nāgara Kuṣṭha, Hingu, Vacā, Rāsnā, a pad of all these removes swelling. (13)

In short, the vein should be pierced or leech may be given or Oh expert in religion. On every third day Nasyakarma passing the string (through the nose) may be done. (14)

Manjiṣṭhā, Madhūka, Drākṣā, Bṛhatī, Raktachandana the seeds and roots of Trapu, Śṛngāṭaka, Kaśeruka. (15)

With the cold milk of she goat mixed with sugar, if the horse not eating anything else, drinks this, he is relieved from passing of blood in urine. (16)

If there is a tumour on the (heart) chin, neck, head or the disease of throat, for that smearing with bitter oil is praised. (17)

With barley, oil and pulse, he should be made to perspire and when that tumour melts the passing of string through the nose should be performed. (18)



Vacā-salt, the juice of Svarasa along with black Hingu - if with all these the nasal action is done, he will never feel weakness. (19)

Niśā, Jyotiṣmati, Pāṭhā, Kṛṣṇā, kuṣṭhā, vacā and honey - a plaster of these mixed with molasses and urine is good when the tongue gets stiff. (20)

The Rajanyā possessed of sesamum and processed with the leaves of Nimba tree, mixed with honey and pills of that with ghee heals up wounds. (21)

During striking or attacking, if they are walking lame and have acute pain, then, if oil is sprinkled, the pain is quickly destroyed. (22)

If on account of the disturbance of these vāta, pitta or cough or on account of striking, he yawns on seeing the oil-cake made of the ground sesamum, then he would feel nice by a band of honey, ghee in order when the wound bursts out after being ripened. (23)

Aśvattha, Udumbara, Plaṣa, Madhūka, Vaṭa and Kalka, a boiled mixture of these with too much water, a bit warm cleanses a wound (24-25) with Śatāhvā, Nāgara, Rāsnā Manjiṣṭhā, Kuṣṭha and salt and with Devadāru, Vacāyugma, Rajanī, Raktacandana. If oil is processed with astringents and Guḍūci with water, should be applied if the abdomen is weak, at every motion. (26)

The blood should be taken out by leeches on the corners of the eyes. For one who has eye-disease it should be washed with (water), astringents with khadira, udumbara, Aśvattha. (27-28)

Dhātṛī Tikta, Durāla Priyangu and kumkuma of equal parts - a kalka a sort of tenacious paste of these prepared with Guḍūci is good when the ends of eyes have become hot, when veins are oozing, bleeding or when there is swelling of the testicles, when the trouble requires quick remedy, piercing immediately is advised. (29)

Cow-dung, sārjikā, kuṣṭha, Rajorī, Tila, Sarṣapa pasted in the urine of cow-rubbing of that removes the itching. (30)

The boiled liquid of Vaśikā with sugar, honey along with śarkarā removes leprosy (31) when uncooked flesh is baked and the baked one has gone stale all stale is not praised even though old be praised. (32)



ON every seventh day the horses should be given salt and when they have eaten, wine should be given to them as a drink. (33)

In autumn, he should drink fresh, sweet water mixed with grapes and sugar with pippali along with padmaka; when winter is there, they should be made to drink with Pippalī Dhānyā, Śatāhvā, Rodhra and salt and Sāvitraka. (34-35)

In spring, Rodhra, Priyangu, Rāsnā, Pippalī, Viśvabheṣaja all these with honey on drinking remove cough. (36)

In summer wine should be given along with Guḍa and the important herbs Priyangu, Pippalī and Raudrayaṣṭi. (37)

Bhadrakāṣṭhā Viśvabheṣaja of pippalī along with salt - these things mixed with oil - a drink of these be served when clouds appear. (38)

As there is acidity owing to monsoon, the horses whose warm blood is slowly oozing out and whose excrement is changed owing to rain, should drink ghee. (39)

Those horses who have more cough or gas may drink oil. Those that have trouble with fat, a way of roughening should be performed on them. (40)

Rice gruel without oily substance for three days; as also wine with salt and at the time of eating these things with butter-milk. (41)

A syringe should always be given to them as a usual thing. Those horses who are drinking oil should not be given a syringe. (42)

In autumn and in monsoon ghee, in winter and spring oil and in rainy season and in winter also the same should be given in syringe. (43)

Eatables which are heavily distilled, exercise, bath in sun-light and syringe in the abdomen - these are prohibited for a horse, who has trouble of oily excess. (44)

When it is raining, bath and drink is advised only once. And when it is very heavily raining only bath is praised. (45)

When cold and heat are normal he should be given drink twice and salt should be given once. In summer, bath and drink may be given thrice and he should be made to plunge (in winter). (46)



From Ādhakas (Measurement of grains-1/4 of droṇa) of barley without the husk should be given in one day and night should be given ten Tulās of wet grass, eight tūlās (a fixed measurement) of dry grass or four Tulās of dry cow-dung. (47-48)

Dūrvā destroys acidity; dry cow-dung his own excrement destroys the collecting of phlegm. For breathing trouble (destroys)

Arjuna - tree and black gram and also for the loss of strength. (49)

The diseases due to gas, acidity or cough and other occasional will never give trouble to a horse who eats Dūrvā. (50)

Those who are mischievous, should be tied with two ropes on both sides. One knot should be made on the back too, supported by a pillar. (51)

In accordance to the hair of the face, the hair on the tail should be kept. If the hoofs are increased, large cutting (should be done) but the smallest finger should not be touched (52) with grass carefully put, the place with incense and with the lamps lighted for the whole night, they may live in a concentrated place. (53)

Monkeys goats and cocks should be kept in their stable and also the cows. Oh Rāma, during night, people holding weapons should protect the horses. (54)

Here ends chapter 46 of the second part of the Viṣṇudharmottara Purāṇa entitled " Treatment of Horses" in the Upākhyāna addressed by Puṣkara to Rāma during the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 47

### Śāntikarmavidhāna of Horses

Puṣkara said—Occasional and daily rites to be performed with special desire, know about all these appeasing rites from me. On all the fifth days of a month, Śrīdhara lord Viṣṇu should be worshipped. (1)

Lakṣmī should also be worshipped and worship of the king of horses, Ucchaiśravas should always be done with fragrant paste, garland and smearing (2) with incense, light, salute and grain. In autumn and in spring lord Gaṇeśa should be worshipped. (3)



First day, fifty day, sixth and seventh days and twelfth day—these days are praised (for śāntikarma). Oh Rāma, Sunday is especially (praised). (4-6)

Kṛtikā, Rohiṇī, Bhāgya, Aryamā, Aśvinī, Tvaṣṭrā Sāvitra, Āditya and Vāyavya - these constellations (nakṣatra) are praised, equally the bright half. In beautiful gardens and on the banks of rivers and in temples, his worship should be performed by offering things of special honour, incense, salute, light, flowers and grain (7) with gruel (a king of grain) creepers, eatables, wine, flesh, intoxicating drinks and juices, cooked rice, valuable grains with seasonal nice fruits, (8) along with dances, songs and instruments, also with the noise of conches and with the sun-verses, ghee should be offered in fire. (9)

Again and again, uttering Om first to that shining one. The worship should be performed of Brahmins too with garland, sweet balls and sandal-paste. (10)

Oh expert in religion and also with gifts in proper order. Everything that is offered to Revanta (the roaring one) should never be given to women (11) worshipped thus, he gives hundreds of horses and also strength, lustre and healthiness to the horses. Oh Bhārgava, (12)

Oh best of men, on the fifteenth day of the bright half of Aśvina month, the śāntikarma of horses should be done, know that from me. (13)

Ploughing a beautiful piece of land from the city in the north-east corner, an altar should be prepared sloping on east or north. (14)

One, who knows, should carefully worship the Nāsatyau, Varuṇa and Aśvinas, Oh Brahmin, with sandal-paste, garlands, ointment, (15-16) incense, lights, salutation and abundant corn. Then after painting that altar, it should be covered with branches (of trees) which are fresh and with clothes, which are new. And according to proper ceremony the pitchers full with all juices may be placed in directions. (17-18)

And an intelligent man then should place a flag and an umbrella in corners of directions, then enkindling the fire with verses of Victory (Jaya) etc. and then giving oblation with mantras



suggestive of the above-mentioned deities, he should offer ghee. Then the horses should be honoured with paste and garlands. (19)

The horses which are well-equipped and on which well-prepared men are riding, should go round the fire along with men holding weapons. (20)

When they have gone round the fire thrice, they should be carried home along with beautiful sounds and voices, mixed with the sounds of the conches and other instruments. (21)

Oh best of Brahmins, then those juices, those clothes, cows, bronze and gold should be given as gifts to the priest (= the doer). (22)

By this ceremony vehicles (horses) get increased, they become stout and they have no disease or body trouble. (23)

The deeds to be performed daily have been narrated to you. Now listen to those which are to be performed on you. Now listen to those which are to be performed on special occasion, if there is an epidemic disease among the horses or if the disease is very serious (24) and if nature also gets changed, then, Oh born in Bhṛgu family, he should prepare an altar in an auspicious place where there is ample fodder for the horses. (25)

He should place there a lotus in the midst of which he should worship Lord Viṣṇu and there only the goddess of wealth and other deities on the filaments. (26)

Brahmā, Lord Śiva, moon, sun and two Aśvinas, rearing Ucchaiśravā and the protectors of directions on petals also (27) all these should be worshipped with paste, incense, grain, lights, garlands, salute, flowers and roots as also with things obtained from a cow. (28)

Each one (should be worshipped) with pitchers full of water, decorated with paste, garlands etc. well-organised and with dishes full of rice. (29)

Also with the holy string encircled round it and flags, Oh Bhārgava and in the north of that, an altar should be prepared with due ceremony. (30)

Then enkindling the fire for each deity as mentioned after the oblation to fire is complete, he should give cow, bronze, gold (31)



a pair of garments to the performer and to the priest. This rite destroys all diseases or destroys all the obstacles. (32)

The Brahmin who gets this rite performed should observe a fast, also the house-holder should stay observing fast. (33)

Now, Oh sinless, I will tell you about the rites to be performed with a special desire. The house-holder and the priest both observe a fast on the Revatī Nakṣatra (34) and the bath which they should take in the Aśvina Nakṣatra-know all this from me. He should prepare two pitchers and fill in them Madhūka, beautiful flowers. (35)

Aśvagandhā, he should take a bath with those two. He, wearing white clothes, who knows, should honour two Nāsatyas, moon, (36) both Aśvins, Varuṇa and Hari with paste garland, salute, incense, light and grain. (37)

Then he should make a couple of horses having all herbs clay and should offer them to Nāsatyas with a salute, (38) he should offer incense and the hoofs of horses to the deities and should give oblations separately to these deities as they are mentioned before, Oh best of Brahmins. (39)

Uttering Om first and the names of the deity in fourth case, Oh Bhārgava, ending with the word Svāhā he should offer ghee purified with the (utterance) of mantras one hundred times. Oh Brahmin (40). Then he should take the hair of horse, fruits and hoofs and encircling then thrice he should wear the jewel as stated before. (41)

Never forgetting a salute to the horses (first) he should carefully take the bath. By doing that, he gets horses thousands in number, who are born of noble family and possessed of strength and valour. (42)

Here ends chapter 47 of the second part of the Viṣṇudharmottara Purāṇa entitled "Śāntikarmavidhāna of Horses" in the Upākhyāna by Puṣkara addressed to Rāma.



## CHAPTER 48

## In Praise of Elephants

Puṣkara said—The elephant is the main grandeur of the camp and the army. Victory of the king comes from the elephants along. (1)

The king should always make effort for cleansing them and taming them, Oh best of Bhṛguś, elephants are Gandharvas it is believed. (2-3)

Only as many victorious elephants should be kept as can be easily maintained. If one is not able to sustain them, they should not be kept unhappy. They kill the families of men, they should be kept happy, because that brings fame, wealth and victory. (4-5)

The army of the enemy, though possessed of a large number of horses, well trained and ridden by well-equipped men, is not able to stand even one elephant, using with speed and having an armour on the battle-field. (6)

Groups which are undivided and which are compact can be dispersed by only one enraged elephant, goaded well, on the battle-field, who is able to describe the beauty (of an elephant) whose (7) temples are wet with water of intoxication, eyes little closed and trunk having broad circumference (8) who is able to stand before an elephant rushing with speed, with his trunk expanded and ears motionless (9) with whose breathing alone, hundreds of horses ridden by well-trained soldiers speedily run away in all the directions. (10)

That is really an army where there are elephants. He is a real king who possesses elephants, Oh Rāma, the elephants proud with intoxication are victory itself incarnate. (11)

Those which are mounted by gods have wings, while for the mounting of human beings, Brahmā himself made them void of wings. (12)

The hearts of the enemy sink quickly on seeing an army of elephants decorated with flags, strong looking like a mountain. Therefore, elephants are always important. (13)

Here ends chapter 48 of the second part of the Viṣṇudharmottara Purāṇa entitled "In Praise of Elephants".



## CHAPTER 49

## Diagnosis and Treatment of Elephants

Puṣkara said—Now I shall describe the medical remedies for elephants. In all kinds of elephant—fevers on consequent days (1) a sprinkling of ghee and oil should be done. The place should be without wind. Oh Brahmin, on the shoulders too the same thing should be repeated as in fever. (2)

In anaemia the cow-urine with Rajanī is beneficial. If there is constipation a place being sprinkled with oil and being kept in a place where there is wind, is praised (3) for drink, wine mixed with five kinds of salt and the mouthfuls, (eatables) should be mixed with Viḍanga, Triphalā, Vyōṣa, raw-salt. (4)

An elephant should not be given food if he faints, but water with honey should be given. A massage on head should be done and the nasal treatment too is praised. (5)

If there is any disease pertaining to legs, the remedy should be with the bitter oil or cleansing it with the astringent of Panca kalka (6) and should be given light oily things. An elephant who gets shivering should be fed with Juice of Śikhi, Tittira and lāvā having Pippalī and black pepper in it. (7)

Bālabilva, Rodhra, Dhātukī with Vituṣā (8) and Piṇḍa should be given to an elephant for removing dysentery - when the trunk is stiff, the nasal treatment and ghee mixed with salt. (9)

Māgadhī with black-pepper, barley with black-gram and in his ears should be given the juice of Vārāha. (10)

If the throat is stiff, the oil possessing black-pepper in it and ripened with Daśamūla, Kulattha, Āmla Kākamācī removes that disease. (11)

If there is trouble about urine, Prasannā rubbed together (Piṣṭa) with eight kinds of salts should be given to him for drinking or a boiled preparation of the seed of Trapusa. (12)

If there is any disease relating to skin, an elephant should drink either the Nimba or the Vṛṣa's boiled preparation. And when there is the trouble of worms cow-urine with Viḍanga is praised. (13)

The milk with Śṛṅgavera, kaṇā, grapes and sugar if drunk, removes the pains of wounds and likewise the juice of flesh also is good. (14)



In loss of appetite, mung and rice with vyoṣa is praised for appeasing, Droṇikā soup of Paṭolī or Nimba grown on high place. (15)

The oil extracted from Trivrit, Doṣāgni, Danti, Arja, Śyāmakṣīra, Ibhapippalī removes the enlargement of spleen or the juice made from them. (16)

For appearing the heart disease, the skin of (bark) milky tree, Jambū tree on the river bank and mallikā should be given and that should be cured with juice and rice (17) by piercing ears by massage by making him drink oil and by incense all troubles that arise should be cured and treated. (18)

In autumn, he should drink Yaṣṭika with a soup of Mung. In the disease about waist a pad of Bālabilva is praised. (19)

Viḍanga, Indrayava, Hingusaras, Rajanīdvaya and Piṇḍa should be given in early morning for removing all kinds of pains. (20)

The tooth of an elephant if it is shaking should be taken out with some pressure. Yaṣṭikā, Vṛhī and Śālī are best for their meals, (21)

Barley and cowdung are middle and other things the lowest, as it is said when, there is eclipse of the moon, scorched rice should be carefully abandoned. (22)

In fodder sugarcane increases the strength of elephants. Dry fodder instigates cough and gas in the case of elephants. (23)

For an elephant whose water of intoxication is lessened, giving him milk is praised. And the juice of flesh along with watery substances is also good. (24)

Those things which make an increase in intoxication, I will narrate now - these things should be employed by the king when occasion for going to the battle-field arises; (25) esculent vegetables, kurus both kākoli types of ravens, Nākulī, Hari and Piṇḍa with honey at once makes the intoxication water, ooze (26) and Jātibhanga along with the root and the skin of a pigeon. Ingudī, Aśvasārakabhanga and Piṇḍa—this is another remedy, Ajaśṃgī with the roots of Arka, with honey obtained from (27) flower-bed and this piṇḍa mixed with honey and possessed of flowers, roots and fruits. (28)



This should be given to the elephants at the time of war. It increases the rut, the bitter Matsya Viḍanga, kṣāra and milk of koṣātaki (29) and also Haridrā. The incense of these also brings victory to the elephant. Pippalī, white garlic, Haritāla, Manaḥśilā (30) sprinkled with the urine of horse and dried up in Sun, grapes, kaṭumatsya kaṭukarohiṇi, (31) the three types—all grown on mountains, ābhaya, an incense of these in another good incense agnika, Sarvavarṇa and Pilu these in flamate (hunger), (32) a mouthful of these incensed with the bone of human being should be given when battle is going on. When the elephant is troubled with indigestion, he should be given Vidhāna and Piṇḍa removes thirst. Pippalī, rice, juice of grapes and honey, an ointment (33) of these put in eyes, makes the eyes more lustrous. (34-35)

The excrement of a she-scorpion and of a pigeon, Kṣīravṛkṣa Karīra an ointment prepared of all these - if that ointment is applied in eyes, he will do havoc on the battle-field; as also the blue lotuses, black-gram and Tagara, (36) if pasted in the water of rice, is the best thing for the eyes. For the nice growth of those born in river, in the fifty year and for those living in forest in the ninth year a cut should be made at that time which measures double the circumference of the root of teeth. (37-38)

The place for sleeping should be prepared with dry cow-dung and dust. In winter on every month, oil should be sprinkled. (39)

Likewise sprinkling with ghee is good in autumn and monsoon. The other elephants should never be decorated more than the Royal elephants. The king should always decorate more his royal elephant. (40)

Here ends chapter 49 of the second part of the Viṣṇudharmottara Purāṇa entitled "Diagnosis and Treatment of Elephants" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 50

### Ceremony of Appeasement of Elephants

Puṣkara said—After this know from me about the rite for appeasing the elephants to be performed, daily, occasionally and with a definite desire to get something in due order. (1)

On the fifth day of bright half the worship of Vāsudeva and also of the goddess of wealth should be done as also of Airāvaṇa



(2) with fragrant paste, garland, salute, incense, lights and grains. Similarly, at the end of the dark half of every month, Oh best of Brahmins, (3) the worship of ghosts should be always performed with sesamum, flesh, milk and Guḍ with fishes, cooked flesh, eatables and flowers, Oh Bhārgava. (4)

On the place where four roads meet, on highways, in empty houses, in the cemetery having only one tree, on town-gate and on the upper storeys, (5) at the meeting places of river and ocean. In the caves of mountains, in main Trikaṇṭakas and in vacant temple (6) when the bright half is over, the worship of deities should be performed. In the northern parts of the stable of elephants or the slopes bending towards east or north (7)

Brahmā, Śankara, Viṣṇu, Indra, Kubera, Yama, moon and sun, Varuṇa, wind, fire, earth and the bird. (8)

Garuḍa, śeṣa - the king of serpents and mountains and elephants, Virūpākṣa, Mahāpadma Bhadra and Sumanas (9) also the elephants of the eight directions are called divine. They are Kumuda, Āirāvaṇa, Padma, Puṣpadanta, Vāmana (10)

Supratika, Anjana and Nila - these eight belong to the class of gods - the worship of all these should be separately done. (11)

With fragrant paste, garland, salute, incense, lights, grain and the oblation of ghee should be given in fire purified with the utterance of Om. (12)

Uttering in the fourth case the names of each separately and then giving gifts to the Brahmins, they should be told to utter blessings. (13)

Then the water of appeasement should be prepared in the utterance of verses which are capable of killing the demons and the elephants. It should be sprinkled with the end of the Kuśa grass, then they should be worshipped. (14)

Now I shall tell you about the rite to be performed on certain occasions. When elephants die, on account of some serious disease, (15) when there is some inauspicious calamity, the tooth is cut; also when the royal elephant dies or if the tooth falls down or if an elephant is born at some inauspicious time (16-18) or if the elephant dies in the dark half or dies in fire or if at some horrible time, on the left side of elephant gets rut or if the nature is changed then in the east or north-east of the city, Oh Rāma he should



prepare an altar sloping towards east or north in a nice place where there is ample food and water, where there are herbs and not trees. (19)

Then he should make a lotus and on the pericarp of the lotus he should place lord Viṣṇu and the goddess of wealth too. On the filament he should place (20)

Brahmā, Oh Bhārgava, earth, skanda, Oh Bhārgava, Ananta sky, lord Śiva, moon and all these, Oh Bhārgava. (21)

On the petals, he should place the protectors of directions along with elephants and in between the leaves, the weapons in due order. (22)

After the Indra's leaf he should place the thunderbolt, then the wheel, then Daṇḍa and after that the arch, (23) then the cord, iron club and an arrow with the bow; then the club and then he should place the sharp pointed weapon. (24)

He should worship that lotus with due method by drawing lines. Then on the east he should place the two Nāsatyas along with the Ādityas. (25)

On the south-east, the Vasus and the Sādhya on south, then on south-west the Aṅgirasas, (26)

On west the Bhṛgu, on west-north the Maruts, the Viśvadevāḥ in north. The Rudras should be placed in north-east. (27)

After placing the deities in this way, he should worship them with proper method by drawing lines. On the outside of these he should place the sages, who made sūtras, Oh Brahmin (28)

On east, Oh Rāma, on south the goddess Sarasvatī, the river on west and mountains on north, Oh son of Bhṛgu. (29)

The five main elephants on the altar at the corner and lotus disc, club and conch in the north-west etc.(30)

Then the maṇḍala should be prepared square (in shape) having four gates. And the size should be according to the place available, on corners he should place pitchers full of water with pots full. (31)

On the sticks which are seven Hastas long flags should be placed white, red, yellow respectively. In various directions decorative arches should be attached and encircled. (32)



These decorative arches should possess the leaves of milky trees, flowers and fruits. The size of these arches should be one-sixth of that. (33)

Oh Rāma, the height and breadth should be equal. On the arches, Garuḍa, Tāla crocodile and white-footed antelope should be placed in due order. (34)

In the middle, he should place the demons. On the knots the deities with their special characteristics; (35)

With weapons and flags, Indra with his umbrella. The elephants of directions should be prepared with herbs. (36)

On the petal of puṇḍarika Indra, Airāvaṇa elephant should be placed by a wiseman with rice with husks. On south-east elephant with flowers should be placed on that petal, (37) on south the puṣpadanta elephant should be made with priyangu and on the south-west the elephant Vāmana with flowers. (38)

The expert should make with black-gram in north-west the Anjana elephant. In northern petal the dark Supratika with śatapusa; (39) in north-east the kumuda elephant should be made with white rice, then observing a fast, he should worship them, Oh Bhārgava. (40)

He should have control over the organs, should be pure, should have rinsed his head, should have white clothes and turban too (41) should be decorated with gold ornaments, should have sacred thread on. Oh Bhārgava, he should worship all the deities separately. (42)

He (should worship) also the weapons, the elephants Puṇḍarika etc. and Garuḍa etc. placed on the decorative each separately. (43)

He should worship the oceans in pitchers with paste, garland and ointments with incense, lights, salute, garments separately (44) and also with bracelets and other ornaments separately, also with much corn and drinks of various types. (45)

With flesh, valuable grains, kṛsara with clay, water, various eatables made with the syrup of sugar and gur; (46) with flesh, rice, milk honey, curds, milk with cooked rice and with powder of grains with cakes, fruits, roots, grains with flesh cooked rice, milk,



honey, curds; things made of milk with barley-meals, cakes, fruits, roots grain with red pieces of pure sugar. (47)

After worshipping in this way, Oh Brahmin, with the sound of conch and instruments, song and lovely dances, Oh fortunate one (48-49) he should finish worship in north from the place of worship. He should prepare an altar, enkindle fire brought from the family of an Agnihotrī. He should offer to all the deities separately, uttering Om first and then the name of the deity in the fourth case. (50)

He should give oblation a hundred times with ghee and also Mahāvyaḥrtis. Then the elephants, who have been worshipped thus, should go round the fire, deities and Brahmins (51) and then they may return to their own place. Then to the performer and the supervisor, he should put before them all things. (52)

The gifts should be given according to capacity. It may be a golden coin to every one or a cow or land or horse or any other type of gift. (53)

Gift should not be in the form of big buckets of grain in any way to anybody. Then the physician who is very much engaged in this ceremony (54) should worship the astrologer and the priest. Oh best of Brahmins when a she-elephant is intoxicated, for appeasing her, (55) she should be driven out of the state and appeasing ceremony should be performed thus. (56-58)

If the queen of the elephant dies, then another elephant should be bathed with all herbs and with all fragrances, with all seeds, jewels and the water of all holy places. He should be covered with a white new cloth, so that he cannot be seen, should be worshipped on the golden crest-jewel with instruments, songs and the sounds of blessing and should be made to go round the fire, deities and Brahmins; the astrologer mounting a she-elephant should say in his ears. (59) "You, be the king and the leader of the elephants, when you are made, the Śrī Gaja, the king will honour you with paste, garland and eatables, (60)

Oh sinless and at his order people will worship you. You protect the king in terrible wars and on the battle-field. (61)

You give up your existence as an animal. Now be the divine. The gods had created Śrīgaja at the time of battle between gods and demons. (62)



He was the son of Airāvāṇa lustrous, perfect and shouting. The entire lustre of that Śrīgaja is residing here, (63) that lustre which is possessed of divine share may come near you. May good come to you. You protect the king in the battle." (64-65)

In this way after sprinkling water on him, on an auspicious day, the king should then daily make the Brahmins utter blessings for him. The soldiers with weapons in their hands should follow him and when there is a religious ceremony of Puṇyāha, uttering benedictions by Brahmins of the king, he should be coloured white. (66)

I have narrated to you everything about the appeasing ceremony of elephants. Now listen to the praised constellations and days. (67)

Fourteenth, fourth and ninth days of the month should be given up, as well as Tuesday and Saturday. (68)

The constellations Vaiṣṇava Tvāṣṭra and Śakradaivata are praised. Oh strong one, these are the only constellations and auspicious days. (69)

Performed according to time and place, with proper ceremony, the rite of appeasement of the elephant removes all obstructions. (70)

It is blessed, brings fame, longevity and victory to the king. Oh Bhārgava, when Cyavana of Bhṛgu family was angry with the Indra (71) then a very cruel demon named Mada was born, for the slaughter of Indra. But he searching for Indra was pleased afterwards. He made, Oh Brahmin, Mada just equal to Brahmā in many aspects. (72)

In the matter of women, vehicles, drinks, in hunting and in wealth. (73)

In all branches of knowledge and in all architecture, with relation to all creatures and in beauty, strength and family. Oh Rāma (74)

No one alone can hold all these things, some additional portion in the matter of drinking should be out (75) in them who are mentioned before thinking, this way be placed some additional part in animals-specially in elephants. When the Mada comes near the elephant, (76)



Oh Rāma, what type of appeasement should be done, Listen to me. On the north-east side of the apartment a wise man should prepare the altar. (77)

He should make a lotus on the altar and in the leaves of directions, the deities. On the filaments Cyavana, elephants, earth, water and Sarasvatī. (78)

In the middle, a small drum should be worshipped with paste, garland and ointments, with incense, lights, salute, garments, all these should be separately worshipped. (79)

After worshipping all these, he should give water for washing feet and then, Oh Brahmin, after offering excellent ghee to the deities according to his faith, (80) he should give as gift a pitcher full of juice and gold; giving clothes to the elephant, he should worship the superintendent of the elephants. (81)

The astrologer himself should worship the protector of the elephants, other servants and Brahmins with gifts and also the two astrologers with money. (82)

He himself should carefully give that drum to the superintendent of elephants and that Gajādhyaṅga should beat that drum with proper ceremony, keeping his face in east. (83)

When the drum is being beaten loudly, a deep sound comes out. It indicates good luck, if it falls down in the middle, it indicates bad luck. (84)

If the drum is received well, it indicates good luck surely of that intoxicated elephant from that time. (85-86)

If any bad luck is suggested the rite should be performed once more. If good luck is suggested then the drum of the superintendent should be fixed for victory. This is for the protection of all the elephants and for removing all obstructions. (87-89)

Now, I shall tell you about the rites to be performed with a special desire. Oh sinless one, the priest observing a fast and when the householder is in southern direction he should make him to take that auspicious bath with five pitchers having the water along with Nyagrodha, Udumbara, Aśvattha, Madhūka (leaves) and the pitchers which have Akālamūlas, which have elephants drawn on them. After bath, putting on white clothes, he should worship Viṣ



nu, Moon, Sun, Varuśa (90) and elephant with paste, garland, grain, incense lights salute and garments similarly (19) offering to the sun the incense of an elephant, tooth, after this taking the name in the fourth case with Om first, Oh Bhārgava, and should give as gift thousands of elephants and gold. (92)

He who sits well (i.e. peacefully) while taking this bath, gets a number of nice elephants similar to mountains and his elephants have no diseases and no faults. (93)

Here ends chapter 50 of the second part of the Viṣṇudharmottara Purāṇa entitled "Ceremony of Appeasement of Elephants" in the Upākhyāna addressed to Rāma by Puṣkāra.

## CHAPTER 51

### Puruṣa-Praśaṁsā

Puṣkāra said—The castle, the collection of weapons, the elephants and the horses—all these have no sense if there are not men (to keep them intact). (1)

So, efforts should always be made for getting proper men and knowing their minds because that is the root of prosperity. (2)

The king whose army is possessed of necessary things for help, Oh Rāma, gets victory definitely in terrible battles. (3)

The king should not trust a man who has betrayed him even once. Because, to do sinful things is easy for him but doing a good deed is hard for him. (4)

Just as there is one who wears dirty clothes, sits anywhere (he likes). Similarly, one whose behaviour is unsteady does not protect the usage. (5)

The king should not appoint for (important work) a man who is an atheist, because even the faithful men become doubtful owing to their company, Oh Brahmin. (6)

Does not even the sun, whose lustre is very powerful and who enlightens all the three worlds become black when he comes in contact with Rāhu (i.e. when it is eclipsed)? (7) "This work is not worth-doing" knowing this one who performs a bad deed owing to some special motive, turns back definitely afterwards by proper guidance. (8)



But in case of one who performs a bad deed thinking it worth doing for that wretched man, faith in doing bad deeds goes on increasing more and more. (9)

All the people, Oh fortunate one, are kept restrained on account of (their belief in) the other world, but for one who does not believe in that, what way is there for restraining him? (10)

People who are atheists are greater performers of sins than even those who have performed very big sins. Such a man (atheist) should be avoided, (11) the coming together of those who have faith in God and who are noble is ever praised. Such people should be the assistants of a king and Oh Rāma, all those who are clever. (12)

A man is not a scholar only because he holds many books. The wise have considered him to be a scholar who is afraid of the other world. (13)

The Vedas are fruitful with Agnihotra; wealth is fruitful, if things are enjoyed after giving (to others); the wife is fruitful, if love and sons are obtained and learning is fruitful if there is good conduct. (14)

A king who is possessed of good conduct, though having only a few assistants and arrows, destroys on the battle-field an enemy with many elephants and a strong cavalry. (15)

Here ends chapter 51 of the second part of the Viṣṇudharmottara Purāṇa entitled "Puruṣa Praśamsā" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 52

### Bālatantra

Puṣkara said—Now I shall tell you about the medical remedies of men. There too in the beginning of women because they are at the root of births. (1)

Both Mahājāmbus, Rodhrā, Madhūka honey, sugar should be taken with the water of rice where there is profuse flow of blood (a disease of women specially). (2)

The woman should take a purgative of Raktagulma for more than a year or Oh Rāma, with powerful purgatives her body (limbs) should be made oily and to get perspirations. (3)



She could drink the barley water processed with the boiled acids of Palāśa. Her stomach should be stimulated with effort. (4)

If the uterus is very hot and is giving profuse pain, the upper portion of the root of Vṛṣaka and the upper portion of sesamum should be ripened with due process. (5)

Saurāṣṭrī Rocanā, Rodhrā, Madhūka, Triphalā and honey, Bhadrāmūṣṭā's Powder and Vājīkaraṇa are best. (6)

Ripened Aśvagandhā with the fat of a boar, a massage and wearing a string with knots is laid down for women. (7-8)

At (special) time, she should drink a handful of water, with one fruit of Āmalaka put in a vessel of iron. By that her waist gets slender. She should lick Triphalā, Citraka and Śuṇṭhī with honey every-day. That is best remedy which makes fat women slender. (9)

She should drink Aśvagandhā and Payasyā boiling them in water. If she takes this for a month, a fat woman becomes slender. (10)

The breasts should be massaged with the fat of a boar and with Aśvagandhā ripened (with process) by that a woman's breast gets bulky. (11)

The seed of Mūlaka dropped down (itself) and similarly of Tagara if taken for seven nights in cow urine, it is the best destroyer of leprous spots. (12)

If sprinkled with the corrosive of Hatipīṇḍa and the juice of Avalguja the white leprosy is destroyed in three nights. (13)

The root along with the fruit of red black berry, citraka, Tagara, the fruit of Bhallātaka the root of Aśvamāraka (14) with these oil and milk of Arka tree, equal in quantity should be ripened with process. By sprinkling that the best result is obtained in beautifying the hair on the body, it is said (15) with the tooth of an elephant pasted in milk the head should be smeared. If hairs are not growing on head by this, they begin to grow. (16)

The oil processed with the juice of Bhrungarāja, if massaged (on the head) the hair quickly get their roots strong and become dark and black. (17)

A mouthful of bitter Dantakāṣṭha prepared with cow urine with oil after meals is best for removing the bad smell of the mouth. (18)



The dry lotuses should be eaten along with rice. By that a fragrant and clean smell comes for the whole night from the mouth. (19)

Sesamum should be churned with thorns of Śālmālī, this pasted in milk if smeared on the face, the face becomes similar to a lotus. (20)

That is mentioned as removing the dark spots on the cheeks and other spots on the body. Those faults which are mentioned in youth on the face of pimple too. (21)

The ghee of Śatāvarī if processed with tenacious paste is massaged or drunk a woman gets a very beautiful colour of skin. (22)

Sixteen nights are proper for women out of them, the first three are condemned. A woman should not be touched on those nights and if she is touched, man should take a bath. (23)

That woman should not take bath nor do any massage for these three days, as also eating things made of cow milk and wearing flowers and ornaments (24) (she should give up) applying Collyrium, wearing bangles, applying fragrant paste, yellow things and sleeping in bed and should not eat in vessels other than made of clay or iron. (25)

For three days she should not touch the fire (i.e. she should not cook). On the fourth day she should take a bath with proper ceremony laid down for the bath. (26)

With clay, water and salt and putting herbs in the pitcher, one should bathe her. (27)

Jyotiṣmati, Trāyamāṇā, Abhayā, Aparājitā, Jivā, Viśveśvarī, Paṭhā, Samaṅgā, Vijayā (28)

Sahā, Sahadevī, Purnakośā Śatāvarī, Ariṣṭakā, Śivā, Bhadrā, Golomī, Vijayapradā (29)

Brāhmi Kṣetrāmajā - the seeds of all these and Anjana, Bilva, fragrant pastes, jewels, five things of cows (30) putting all these things in pitcher, she should worship that pitcher with paste, garlands and ointments and then the god, to increase good luck. (31)

The astrologer should utter the verse which is being uttered at the time of a king's coronation and when the giver of bath goes



away, she with her face covered and completely bathed (32) should see the idol of Lord Kṛṣṇa or should immediately see her husband and not any body else; (33) and she may see his face at that time with proper rite. (If all this observed), Oh Rāma, She gives birth to a son auspicious or pious. (34)

Worshipping Vāsudeva, she should decorate herself properly and wear a white garment. (35)

She should eat the sixth (ṣaṣṭi) meal with milk and ghee. By drinking liquid ghee with the powder of Nāgapuṣpa (36) a woman becomes pregnant at her proper time, Oh best of the twice born, when it is held with a fast in the bright half of the month. (37)

Or, in the Puṣya or Bṛhati or Mūla she should orally utter. Bṛhati is represented by white flowers and so mūla is there. (38)

On that day by that she conceives. (39)

Even then, if she does not conceive, she should observe the vow on the seventh day which gives a son or she may perform the bath which gives son and observe the vow to please Keśava. (40)

Or she may do only the son-giving worship of Keśava. Taking bath and besmearing (her body) which smells nice owing to Gandha and Dhūpa, she should go to her husband at night time approaching who is pleased on account of her pleasant mood. (41)

Then when she conceives (thus), he should take care of her, Oh ever successful man, (42-43) with milk processed with sweet herbs and ghee, her wishes never be kept unfulfilled. A pregnant woman should abandon always bitter, astringent and hot things and also things which are very warm and salty, also strain and sexual intercourse. (44)

When there is an eclipse, she should not stand outside without reason, she should know the manifestations of Lord Viṣṇu, whose lustre cannot be measured. (45)

She should attentively listen to the deeds of great people and when the time of delivery comes, she should enter the special house, called Sūtikā house which is well protected on all sides in the constellation having a name of masculine gender. (46)

The attractive house that is built on a nice ground by those expert in architecture. (47)



Whose gate faces either the east or the north, which is strong and auspicious after doing the worship of Gods, Brahmins and cows, (48) along with the noise of blessings and the sound of conches and other instruments, there, women who have delivered many times, who are capable of bearing hardship, (49) who are good and trustworthy should serve her. They should serve her by gentle pleasing wind, (50) meals and movements so that she can deliver with ease, Oh Brahmin, as also with ghee mixed with the roots of castor-oil. (51)

For her happy delivery, they should smear on the body afterwards, the milk with good qualities processed with oily substances after grinding Balā and astringent, tenacious paste cooked four times. (52)

When she has delivered, oil should be prepared for massaging. Then when she feels like eating and drinking she should be given barley-gruel purified with Pañcakola (53) and also the shoot of a bamboo with oil. The place should be protected for ten days specially with weapons, (54) with lamps painted with colours kept on the road on the gate. (55)

The sixth night should be specially protected. All should keep awake, the worship of Janmadā (mothers). (56)

Men with weapons in their hands and women with dance and songs should keep awake on the night on the tenth day. (57)

She, who has delivered, should be given a bath as told above and should be protected from wind. The child, as soon as he is born, his navel string should be cut with proper ceremony. (58-59)

The nurse should make warm his palate and should cleanse his mouth with cotton and should give him Brāhmī, Suvarcalā, Soma, Sindhava, Pippali. Vacā, Kanaka with ghee for licking Oh best of Brahmins. By licking this he will be intelligent, brave, learned (60) beautiful and will get fame and good luck. The best ointment for him is the inner part of Bibhitaka pasted with honey. (61)

If infants have eye disease, the milk of cow with Haridrā, Śārivā, Candana, Kuṣṭha should be taken in equal proportions (62) and its pad should be put on the head, that destroys the eye disease. The inner part of the mango, salt and rice with husk should be licked with honey. (63)



This licking is the best for removing vomiting. Apāmārga, Viḍaṅga, Pippalī, Marica (the pepper shrub), (64) salt and rice mixed with honey and ghee, a leha sucking of this with Vyāghrīrasa, destroys the trouble of breathing with an indistinct sound. (65)

Haritāla, Manaḥśīlā with the bark of Bibitaka - the oil of these should be ripened which removes leprosy, skin disease and louse. (66)

The Tuvārā with Pippalī and Ariviṣāpahā with honey should be licked. For all the diseases of cough of infants, it is the best medicine. (67)

The bark of Rodhra with honey destroys dysentery. The bark of Saptaparnā, Dūrvā and Kaṭukaroḥiṇī (68) rubbing body with that is best for destroying all the stiffened parts. Bhaṅgā, Vacā, Śankhapuṣpi, Eraṇḍa Saptaparnāka (69) with Samantapuṣpī and Apāmārga as well as Puṣkara - if all these are boiled in water and then if a bath is given with that, it at once brings all comforts. (70)

The leaves of the Nimba with ghee, cows' horn, ghee and honey - if an infant is given an incense of these, he is freed from all the faults pertaining to stiffness. (71)

The seeds of Apāmārga, the root and fruit of Bilva, Aguru, Candana and the bark of Saptaparnā; (72) these should be smeared (on the body); it destroys the trouble of all sorts of stiffness immediately, leave the infant by the offerings ceremony. (73)

So, that should be performed carefully. Tārksya (of Garuḍa), bear and boar - their pointed teeth and yellowish fragrant powder, Vācā (74) the jewels, iron and black garment should be worn by an infant. Oh Rāma, in the first autumn after birth; (75) or in the month of Mahā and Fālguna, the piercing of ears (of the infant) should be done. Listen for all the planets now the good (praised) days that are mentioned. (76)

The fourth, the ninth and the fourteenth day of the month should be abandoned. The Nakṣatra of sun, of Viṣṇu, of Tvaṣṭṛ, Āditya, Pauṣṇa, Aśvina. (77)

These are praised for the piercing of ears; also the Somadeva (the deity moon). In the morning a worship of Lord Śiva and Keśava, (78) of Brahmā, of Candra, Sūrya, the lords of directions of two Nāsatyas, Sarasvatī, Brāhmaṇas and cows (79) and of the



elders should be done after a Maṇḍala (making a circular shape) and offering there a comfortable seat and there the nurse should be seated wearing white garments, (80) well decorated. On her lap the infant should be placed appeased. It should be held well so that it cannot move, he should be gently pierced only once on the ears in the holes which are presented by nature; On which honey should be put. (81)

On the east, on the right side of the child the physician and other left side woman should put a thread dipped in oil having a needle. (82)

And then on the ear smeared with oil it would be an ornament. On the day piercing ears, (worshipping)

Brahmins, the astrologer and physicians, women whose husband are alive, friends and Brahmins should be worshipped. (83)

In the fourth month the child should be taken out from the house (for the first time) Saturday and Tuesday and the day which is empty should not be chosen. (84)

Fourth, Ninth and the fourteenth if empty. Aryamā, Viṣṇu, Hasta, Āditya, Pauṣa, Aśvina (85)

Bhāgya, Tvaṣṭṛ and Puṣya - these constellations are praised for this ceremony. The worship of the protectors of directions, of moon and of sun, Oh Brahmin (86) of Vāsudeva and of sky should be performed. A well decorated nurse, taking the child well decorated (87) should take him out of the house with the sounds of conches and blessings. Then the verse that are to be uttered on that occasion know from me, Oh Rāma (88) "I give this as a deposit to moon, sun, protectors of directions, sky and directions may they always protect my child (89) whether attentive or negligent during day or during night may all the gods with Indra as their leader protect him from all sides". (90)

Then the worship of women, who have their husbands alive, Brahmins and friends should be performed with songs, dances and festivals. (91)

In the fifth month, he should be made to sit on the ground because all the praised planets are there and especially (92) the mars. That day which is vacant should be abandoned. Listen about the constellations, Oh Bhārgava. The three Uttarā, pertaining to



moon, Aśvattha, having Śakra as the deity (93) of Prajāpati, Hasts and pertaining to Aśvin are praised. Oh best of Brahmins one should worship the god boar as well as the earth (94) worshipping on all sides the preceptor, gods and Brahmins and besmearing a portion of the ground and making a maṇḍala (circle) there. (95)

He should be seated on the ground with the noise of conches and blessings. There are special verses also listen to that while I am narrating. (96) "Oh auspicious goddess earth, may you give him protection pertaining to everything, his long life and everything. Oh favourite of Lord Viṣṇu, he is a deposit to you (97) during this life whatever obstructions are there, in the matter of longevity, health or money, burn them all completely quickly. (98)

You are the best mother of all beings, you are the desire accomplishing cow, you are ever young, unknowable and are saluted by all beings. (99)

You are the proper steadiness of all people. Oh mother, protect this child, give him your acceptance". (100)

After performing the ceremony of making him sit on the ground and giving food to Brahmins, according to one's capacity, festival told as before, should be done. (101)

In the sixth month, giving of grain food should be done on any day except on Tuesday and the day which is vacant should also be abandoned. (102)

Similarly, those constellations which are cruel and harsh should be given up. Usually at the end of Jyeṣṭha, it is praised. (103)

After worshipping Brahmā, Śankara, Viṣṇu, Sun, Moon, the lords of directions, earth and directions and giving rice, barely and pulse as oblation in fire (104) to all these gods and worshipping Brahmins and that child sitting on the lap of the nurse, in front of the deities (105-106) well decorated, should be given mixed with honey, ghee and gold in a vessel of bronze or gold, mixed rice boiled in milk. Then, Oh Rāma, the verse of the lord of corn is told here. Then the nurse should put him who has taken food, down from the lap. (107) Then putting all the vessels, ladle etc. used for the sacrifice, before the deities, the weapons and the religious books, then the indicative signs should be observed. (108)



The infant will earn his livelihood of his own accord first. By that thing which is touched by him, in the case of coming out of teeth, too, that will be indicated. (109-110), know from me the indicative signs of coming out of teeth of the infant, the teeth of the upper part come out first or if the child is born with a tooth, Oh Bhārgava (111) that will mean some trouble to the mother or the father or the child himself. I will tell about the appeasing ceremony in such case. Listen, (112) the child should be seated on the back of an elephant or in a boat. Oh Brahmin and if these are not available, in a nice seat made of gold, Oh expert in religions (113) and with all herbs, fragrant pastes, seeds, flowers and fruits with Pañcagavya, jewels and flags, Oh Bhārgava, (114)

Lord Brahmā should be worshipped with Sthālīpāka (a particular religious act performed by a house-holder to Brāhmaṇas) (115) and here for seven days, food should be given on the eighth day, gifts should be given to Brāhmaṇas, like gold, silver or cow or land belonging to one's self. (116)

If teeth come out on any other month except the seventh month, the (gifts to the Brahmins be given) on the eighth day. Now listen about the bath. (117)

Making him sit on an auspicious seat, he should be bathed with clay, roots, fruits, all herbs, all fragrant things, all seeds too (118) and he should worship on this occasion, fire, moon and wind and also those which are mentioned before as also the god of gods, Keśava. (119)

To these, oblation of ghee should be offered in fire with due ceremony. Then honour should be given to Brahmins and gifts also. (120)

Then the decorated child should be seated on the seat which has an umbrella on upper portion and should be bathed (121) with well developed seeds. A worship of children should be done and women whose husbands are alive, the Brāhmaṇas and the friends should be honoured. (122-123)

When the fifth year commences, before Lord Janārdan goes to sleep (i.e. before the Āṣāḍhi Ekādaśī) abandoning the first sixth and eighth day as also the fifteenth, if it is empty and also Saturday and Tuesday the constellations of which are steady and that belonging to Yama should be abandoned. (124)



The group of sober the two moving Lagnas which make an angle of Nine degree, are good in this matter, but if the sober constellations are in the centre of the triangle, they are inauspicious. Otherwise they are auspicious for prosperity. (125)

The Muhūrtas too of the constellations which are to be given up should be abandoned. In this way at the time well examined, the study should be started. (126)

After worshipping Hari, Lakṣmī and the goddess Sarasvatī, the best knowledge, the composers of short rules and specially one's own learning. (127)

Uttering the names of these same gods he should offer ghee. Here the worship of best Brahmins should be done by giving them gifts. (128)

Taking the child away with the hair of his head cut from the lap of the nurse. He should be put on the lap of the teacher well decorated. (129)

The teacher should be well educated, learned should wear white clothes and should be pious. Accepting that deposit, he should now, Oh Bhārgava, (130) be seated with his face turned towards east should sit with his face pleased should teach that child sitting with his face towards the west. The child should, first of all bow down to the teacher. (131)

After worshipping the Brahmins, the elders and the deities, the nurse should be honoured by money and also the teacher. (132)

Brahmins should be satisfied by giving them gifts, since then he should not study on days when no study is enjoined (133) the two eighth days, then last two days of each fortnight, when he is not pure, the festival of Indra, earthquakes, eclipse (134) a day and night which are omitted, if a meteor falls, Oh Bhārgava, if there is thundering of clouds untimely or if in the sky, no luminaries are visible (135) or if trees and the place where four road meets which are not safe for a movement, wild wind blows untimely in Caityavṛkṣa. (136)

He should not study sitting in a carriage where a bullock is yoked or on the elephant or on a horse or in a boat. When dogs or fox are making terrible noise or when an ass is braying; (137)

Similarly when some musical instruments are being played or when there is any festival in the city. (138)



Those who study at these times and places that I have mentioned, do not get knowledge or it may give reward in the form of enemies either in this world or in the other world. (139)

Here ends chapter 52 of the second part of the Viṣṇudharmottara Purāṇa entitled "Bālatantra" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 53

### Description of the Rohiṇī bath that gives Sons

Śrī Paraśurāma said - Describe now the bath that gives a son and the vow to be done on the seventh day which gives a son and also tell about the vow of Keśava which gives a son. (1)

Puṣkara said - In Kṛttikā the host and the priest both should observe a fast. In Rohiṇī, they should take a bath. The host who is decorated with white garlands, Oh Bhārgava. (2)

With the shoots of milky tree should worship five pitchers, possessed of Priyaṅgu and sandal-paste. (3)

He who is seated on a hip of Vṛihi, should be sprinkled with those pitchers. He should, with faith, worship with fragrant objects, garlands and smearing Lord Viṣṇu, Moon, Varuṇa, Rohiṇī and Prajāpati. (4-5)

Incense should be offered to Prajāpati. Similarly the cart-drivers should offer before Prajādhyakṣa five bullocks, smeared with curds, with ghee and all seeds. Sacrifice should be offered to the deities, (6) wearing white garments and having control over his senses. He should give the preceptor a gift in the form of a cow, a nice pair of garments. (7-8)

Oh fortunate One, he may give according to his capacity to the Brahmins, gold or white cow or white bullock. Their hair, hoof and horn covering thrice (with a string) making a jewel should be worn then. (9)

If this bath pertaining to Varuṇa is performed by a man or a woman always, he or she gets sons and also desired things, great prosperity and very great fame. (10)

Here ends chapter 53 of the second part of the Viṣṇudharmottara Purāṇa entitled "Description of the Rohiṇī-bath that gives Sons" in the Upākhyāna addressed by Puṣkara to Rāma.



## CHAPTER 54

## The Vow of Saptamī for a Son

Puṣkara said - In the bright half of the auspicious Mārgaśīrṣa month, Oh best of Brahmins, one should carefully observe, being points, the seventh day which gives sons, (1) or a woman too may observe it with the same ceremony if she wishes a son. Listen to the ceremony, eating Haviśyāna (the food fit to be eaten during certain vows), bathing often, washing the hair too and sleeping on the ground performing the worship of Brahmins. (2-3)

On the second day, he should take a bath with water having the cows horn and then sitting on an auspicious place, he should make a maṇḍala (circle) and on that he should draw a lotus having eight petals with nice columns. In the middle of its pericarp, he should worship the sun with red sandal-paste (4) and with fragrances, garlands and smearings as also with eatables, food, drinks, incensed lights. (5)

After performing worship thus, of him who gives all desired things, one who knows religion, should take meals at night and should not do any other work. (6)

Having his teeth working in the place of mortar and taking this vow, for one year, when the vow is complete he should give gifts to Brāhmaṇas according to capacity (7) and then the Brahmins should be fed with food, containing mostly three sweet things (Honey, Sugar and Milk) and should sleep once more on ground, on that night. (8)

This best vow which gives son and removes sin, has been narrated by me to you. It is considered as pleasing the Chief God and as killing all diseases. (9)

Here ends chapter 54 of the second part of the Viṣṇudharmottara Purāṇa entitled "The Vow of Saptamī for a Son" in the Upākhyāna addressed by Puṣkara to Rāma.



## CHAPTER 55

## The Aṣṭamī Vow for a Son

Puṣkara said—When the Bhādrapadā constellation is over, on the eighth day of the dark-half, on that day, a man or woman desiring a son, (1) taking a bath in a lake or in water where there are Sārasa (birds) should perform worship of Vāsudeva. Listen as to how that should be done. (2-3)

Giving a bath to the honourable Govinda, with ghee. He should then be bathed with honey, then with curds, then bathing him with milk; after that, are told, with all herbs, fragrances, all seeds and fruits too. (4)

After the bath he should be smeared with Sandal-wood, Aguru, Saffron, then with camphor and Oh Rāma, with nice fruits. (5)

And with the seasonal flowers, Janārdana should be worshipped. Offered incense with Aguru and after offering best eatables, (6) especially made, mostly of Gorasa and with Punnāga and other fruits, then with the utterance of Puruṣasūkta, ghee should be offered in the sacrifice. (7)

Even a Śūdra or a woman can offer by uttering the names of the God; to that God, revered by the whole world. Then small vessels full of barley grain and gold may be given. (8)

With a desire to get a son one should eat meals taking the names of good males. Likewise one who wishes to have a daughter should utter the names of women and eat what he likes. (9)

Then by that he gets as many sons (or daughters) desired and also everything is desired, he should offer Havi and decorate gods of that place. (10)

By this vow for a year, he gets desired things and many Sons and all the things cherished for. (11)

Though I have narrated this vow which is always pious, as a vow giving Sons, still people get everything desired by them by observing this vow. (12)

Here ends chapter 55 of the second part of the Viṣṇudharmottara Purāṇa entitled "The Aṣṭamī Vow for a Son" in the dialogue between Mārkaṇḍeya and Vajra in the Upākhyāna addressed by Puṣkara to Rāma.



## CHAPTER 56

## Treatment of Male Diseases

Paraśurāma said—Oh lord, I want to listen to the Medical Remedies of males. Tell me about that because I have great doubt about that. (1)

Puṣkara said—Oh fortunate One, a man who is getting fever should observe a fast and then to protect his vitality he should be given a boiled soup of rice with husk and Saviśva after he has fasted. (2)

For pacifying his thirst he should be given cold water possessing Musta, Parpata, Kośīra, Candana, Uddīpya, Nāgara. (3)

When six days pass he should be given a purgative (the fault pertaining digestion should be made oily). (4)

Jirṇaṣaṣṭika, Nīvāra, Raktaśālī, Pramodaka - these four are best and the things made of barley grain too, (5)

Mudga, Masūra, Caṇaka, Kulattha, Samakuṇṭhaka, Āḍhakī's fruits and roots are good as soup for a man suffering from fever; (6) the essence of black and white Kavantī, Tittiraiṇa, Kapinjala lavā etc. and others like this, grow in forest, are best for one getting fever; (7)

Paṭola, Nimba with its fruits, Karkoṭaka, Kaṭilla, Śāka, Parpaṭa should be eaten. When there is acidity, Dāḍima is good. (8)

If there is loss of appetite vomiting is praised and if (gas) is going upwards giving purgative (is praised), in leprosy Śaḍaṅg void of Śuṇṭhi should be given as a drink. (9)

If liquid is oozing from that, Lājā, barley, wheat, Śālī, Masūra, Muḍga, Caṇaka and Powder of Samakuṣṭhikā (10) and tasty wheat preparation should be eaten processed with ghee and milk. Also the Vṛṣarasa along with honey and sugar is beneficial. (11)

In dysentery eating of Śālī is beneficial or any thing which does not cause motion and possessed of harsh plant of Kuṭaja. (12)

When there is enlargement of spleen, by all means efforts should be made to keep in control gas. Vastuka processed with ghee should be eaten with the milk of Vaḍa, (13) cocks and peacocks are good and bitter, wheat and Śālī for a patient of spleen disease; barley, wheat and Śālī are good in eating. (14-15)



Mudga, Kulattha, Kaula and the beasts and birds of forests with Paṭola, Nimba, corn, water, dried roots and salt, Mātulunga's juices Jāti, Hingu, Vṛkṣa with savour sugarcane should be given as meals carefully according to the complaint. (16)

For one having leprosy, the water of Khadria is praised for drinking purpose. Masūra and Mudgara for soup and old śāli for eating, (17)

Nimba, Parpaṭa, (two) śākas and the juice of Chāgala, Viḍangu, Marica, Śuṇṭhi, Kuṣṭha, Rodhra along with Sarjika (18) and a pad of Manaḥśilā removes leprosy if pasted in urine. For one who is suffering from a urinary disease, cake of fried corn vāji then ground gruel of kind of kidney-bean etc., are good. (19)

Things prepared from barley grain, Mudga, Kulattha and old śāli, the vegetables which are bitter and dry or bitter and green. (20)

Sesamum or Tilaśigru; things from Bibhītaka and Ingudi and anything that is not causing motions is praised, (21)

Mudga,, wheat along with barley and any corn which is an year old, Svarasa of forest - these are told as proper to eat for a T.B. patient. (22)

He should be made to eat Śāvaṣa with Kulattha, Mudga, Kālābu and dried roots grown in forest or with soups which are oily, processed with curds and Dāḍima, well processed with Mātulunga, juice, Drākṣā, Vyoja etc. (23-24)

The boiled drink or soup or juice processed in water with Daśamūla, the fruits of Rāsnā and Kulattha removes the particular sound which comes out with breath. One who has got swelling, may daily use a little portion (25) of barely, wheat and śāli - all old or old boiled juices of Śidhu and Mṛdvikā should be drunk or he may eat Guḍalāvanī along with Guḍa which is beneficial (26-27)

Citra and Vicitraka both remove the disease of Sangrahaṇī (dysentery); also old barely, wheat and śāli and juices got from things grown in forest (28) as also Mudga, Āmalaka, Kharjūra, Mṛdvikā and Badara. For a Nimba, Parpaṭa and Vṛṣa (29) and watery butter-milk are praised. One who has heart disease should be given purgative carefully. (30-31)



One who is wounded should drink lākṣā with honey and milk. (32-33) the barley grain or things made from that flesh, vegetable Sauvarcala and Sudhī - for them likewise the thick liquid of these, butter milk and wine is good. (34)

Continuous use of Mustā grass and its pad with Citraka and Haridrā that are made with barley grain, Śālī, Vāstukī and Suvarcalam. (35)

Wheat mixed with milk, sugarcane and ghee are praised when there is urine trouble and as a drink the thick liquid and wine etc. (36)

Lājā first fried and then ground, grain, honey, śālī and harsh flesh, egg-plant - the citraka tree are destroyers of vomiting and so a (good) fruit of the gourd, (37) or the śālī's grain, water and milk, when they are hot only. The pills of Mustā and guḍa, if kept in mouth destroy thirst. (38)

Things made from barley, soups dried Mūlakaja, Vegetable Paṭola, Vetrāśra remove the pain of stiffened thighs. (39)

The things prepared from old wheat, barley and śālī should be continuously used with soups of Mukṭādhaka and Masūra, which are not grown on a bank but which are grown in forest, along with salt, ghee, grapes, śuṇṭhi āmalaka and kolaja (40) sugar, honey, grapes and interior part of Dāḍima are light red like Śaṣṭika; wheat, barley and Mudga, Kācamācī, Vetrāśva, Vāstuka, Suvarcalā, (41-42) water, sugar and honey are praised for the removal of the dried up gas. They are good in the diseases of nose also, if processed with ghee and Dūrvā. (43)

Oil or Dhātrīrasa in processed with juice of Bhṛṅgarāja does not prove good in all diseases pertaining to the main collar bone. (44)

Pouring of cold water and eating sesamum, Oh Rāma, make the teeth strong and give good nourishment. (45)

The gargle of the oil of sesamum is the best thing for making teeth strong. The power of Viḍanga and cow-urine destroy all worms. (46)

The dhātrī fruits and ghee are the best pad for head and for destroying the diseases of head, oily and cold meal too. (47)

Oil syringe and urine are best for dropping in ears. For removing the pain in ear, pure oil should be dropped. (48)



Mixing the sandal-paste whose tree is grown on a mountain, garland, Mālati and Kālikā if a pad is made, it removes the circle caused in a wound. (49)

Vyoṣa mixed with Triphalā, Surūka and Rasāñjana remove all the eye-disease. Similarly Rasāñjana too. (50)

Rodhra mixed in ghee along with Kānjika and salt or pasted on a stone, destroy oozing of the eyes and is useful in all eye diseases. (51)

A pad with mountain - grown sandal-paste is praised amongst all the pads to be applied on outer surface for destroying eye diseases. Triphalā should be continuously used (52) and one who desires longevity, milk and ghee processed in the juice of Śātāvāra with honey and ghee are recommended, (53)

Kalavinka, Māṣā, Vṛṣa, milk and ghee and Triphalā with Madhūka as said before, give long life (54)

Madhūka processed in iron powder removes wrinkles and grey hair; ghee processed in Vacā that which has already happened. So (55) if applied on neck it gives intelligence too and accomplishes all desires. The ointment prepared from Valga, Kalka and Kaṣāya is good. (56)

For those who have gas trouble, Rāsnā or the oil with Sahacara, it is praised. So for the wounds of which are not oozing. It causes ripe wounds burst and Nimbaśīla is used for their healing. Its treatment should be with offering too. (57)

For those who are wounded, it is always beneficial for them to be protected from a recently delivered woman. (58)

The protection of one who is wounded is the foremost thing beneficial. When poisonous bite is moving the still poison should be given and when the bite of a serpent is steady, eating flesh is good. One who has a bite of serpent, eating flesh is good. Eating the leaves of Nimba is the medicine for one who has a serpent bite. (59-60)

Tying up is better than cutting, burning or draining of a wound. Vandhyā and the root of a Kārkoṭaka if prepared with the urine of a goat, pasted in Kāñcika if put in the nostrils destroys the effect of poison. (61)



If time has passed after the bite, his chest should be covered and he should be made to drink ghee. (62-63)

The petal of Tāla or Nimba tree, hair, worn-out garment, barley and ghee - an incense of these is for one who has a bite from a scorpion or the Śikhipatra pasted in ghee or Arka's milk, the sprout of Palāśa, a pad of these for one who is pained by the bite of a scorpion, the Kṛṣṇā with Śirīṣa fruit is good (64) or the pad of Tilaka and Arka plant and of Girikaṇṇyā and Sesamum. The drinking of sugar, honey and ghee is the remover of a poison of rat. (65)

The milk of Arka, sesamum oil of Palāla and Guru in equal quantity by drinking these, he overcomes irresistible pain and is free from poison soon. (66)

By drinking the root of rice three times more than ghee, one gets over quickly the poison of serpent or insects even if it is very strong. (67)

Sandal tree, Padmaka, Kuṣṭha, Natāmbu, Uśīra, Pāṭala, Nirguṇḍī, Śākhī Śailūṣa (a bilva tree) and creeper (Latā) remove poison and make one healthy. (68-70)

Oh Brahmin, śirovirecana and Guḍanāgaraka are praised for ailments pertaining to nose and for abdomen and Oh Bhārgava, for the bite of a big bee, oil is the best remedy. If oily thing is to be drunk, oil (with water) is best. Ghee is best for creating perspiration, fire is best for stopping it. As a purgative Trivṛddhi is best. For vomiting Madana is the best purgative : for abdomen, for vomit oil, ghee or honey. (71)

For leprosy Balā and Rāsnā in order is the best medicine. The diseases (of body and of mind) are believed to be born with man (72) pertaining to body are fever, leprosy etc., while anger etc. are mental. Incidental diseases are created on account of beating or so while hunger, thirst, etc. are natural. (73)

For the destruction of bodily and incidental diseases, always on Sunday Guḍa, ghee and salt with gold should be given to a Brahmin, (74) also incense and Oh expert in religion, one should please the Sun. One gets healthiness and all the things desired by the mind. (75)

One who always gives a bath with massage to Brahmins on Monday is also relieved from diseases. (76)



On Saturday if one gives oil to Brahmins according to capacity, Oh fortunate one, his diseases are destroyed. (77)

For the entire Aśvina month if one feeds Brahmins with Gorasa daily, Oh fortunate One, his diseases are destroyed. (78)

Likewise by bathing the Śiva Linga with ghee and milk, one is relieved from all diseases. (79)

One who knows should bring forth Gāyatrī, the Dūrvā plunged in three sweet things and purified with the blessings of Brahmins. He gets free from all diseases. (80)

The planet on account of which he is having the disease should be offered as an oblation by the ceremony of worshipping the planet and he is freed from the disease. (81)

Oh best of Bhṛguś or he should perform the bath which increases good health. (82)

He should observe the vow of Viṣṇu which bestows health. For the removal of mental calamities of one's own and of those who are his own, (83) he should approach the god of gods, Madhusūdana, that lord of the world, who is, omnipresent, impossible to be seen by others and the best of men. (84)

By praying to him with (the utterance of) one thousand names of the lord, he removes all the disease, Oh Brahmin. (In fact) the human body is the store-house of elementary substances (Mahābhūtas) and dirt; (85)

The defects are gas, acidity and cough. Listen to the minerals, Oh best of Bhṛguś. Food ripened goes from the stomach in two ways. (86)

By one part it turns into excrement and by the other, it is changed in various fluids. The excrement is in fact dirt as stool, urine and perspiration; the defilings (87) as also the dirt of nose, the dirt of skin and the dirt of ears. And with regard to the other division, fluids that should turn in blood well. (88)

Flesh, blood from that fat, from fat bones are created, from bones the marrow of the bones, from that semen, virile and from that semen virile the fluid. (89)

Of all minerals the essence is the brightness. After knowing about the place, one's own self or one's capacity, time and one's own constitution (90) also the intelligence of the physician should



one apply the medical remedies. For commencing a medical treatment, an empty day, Sunday, Tuesday and Saturday (91-92) and all harsh constellations should be avoided. After worshipping Hari, Cow, Brahmin, moon, sun, divine fire and after listening, this verse, one who knows should commence the medicine. "May Brahmā, Śiva, Aśvin, Rudra, Indra, earth, moon, sun, fire and wind, (93) sages and the herbs, all the created beings protect you. "As nectar for gods, elixir of life is for sages (94-95) or as food for best elephants, this medicine is taken. That region which is possessed of wind and phlegm where there are a number of trees and where there is plenty of water is known as Anūpa. The region where these things are absent is called Jangala. The region where there are few more trees is called Śadhāraṇa. (96)

The Jangala region has mostly acidity. Śadhāraṇa is supposed to be the middle type. The place where the wind is dry, cool and moving, where Pitta is hot, bitter and like liquid, (97) where sourness is steady which is oily and sweet is called Balāsa. When all (the three Vāta, Pitta and Cough) are in equilibrium, one gets healthiness but when they are otherwise, the result is otherwise. (98)

Those places which have these equal are sweet, sour and salty. Those which have cough, destroys gas. Those which are bitter, pungent and astringent and have Vāta remove cough. (99)

Those which are sour, bitter and salty should be understood as increasing acidity. Those which are pungent, sweet and astringent remove acidity. (100)

They act according to their nature, Oh Bhārgava, in winter, spring and monsoon in order. (101-102)

They are described as appeasing the accumulation and disturbance of acidity in monsoon, create perspiration at night time and in autumn also, appeasing accumulation and disturbance of gas and appeasing the accumulation and disturbance of cough respectively. (103-105)

A year is supposed to have twelve divisions in the form of different months. While according to other considerations, it is described in two ways one is taking and the other is discharging. Monsoon etc. are discharging seasons, autumn etc. three seasons - winter likewise is told to be the appeasement of accumulation and



disturbance of acidity. (106-107) Śiṣīra etc. are taking seasons - the three seasons the Griṣma being the last have discharged gentle but taking much, monsoon etc. three seasons. Oh Rāma increase the four Gorasa and in order the pungent, astringent and bitter. (108)

As the night becomes long, the strength gets increased and when nights become short, that strength too gets decreased. (109-110). With regard to that food eaten - during day time, at night and likewise that cough, acidity and gas get excited in the beginning, middle and end respectively. (Again) when excited, they all come together and when not, they get calmed down. (111)

All diseases are created either on account of too much eating or on account of not eating and by suppressing their speedy manifestation. (112)

Two portions of the stomach should be filled with food and one portion should be filled with water and one portion should be kept vacant for gas etc. (113)

The medicine which is for detecting the disease should be opposite to its remedy. It should be done as I have narrated. (114)

The part upper to the navel and the part lower to the navel also of anus and buttocks are told as the places in the body for dwelling of strength, acidity and gas. (115)

In fact, these go everywhere in the body specially gas. In the centre of the body is heart, the place for Manas, as it is said. (116)

One whose hair is thin and few, who is unsteady, very talkative and in whose stomach acids are uneven, who flies in sky in dreams, is said to have a constitution where gas is dominant. (117)

Whose hair gets untimely who is furious, perspiring heavily, who likes sweets, who sees bright things in dream is known as one having a constitution where acidity is dominant, (118) whose body is stout, whose mind is steady, who has nice children and whose hair is not falling, who sees in dreams white things and water, is one having a constitution where cough is dominant. (119)

People are called either Tāmasa, Rājas or Sāttvika according as they have gas, acidity and cough more. (120)



By the separation into components on account of eating, of stale and cold things and by hard work, by taking bad food and by grief gas increases in the body. (121)

One who eats things causing burning and very warm and who walks very fast, his Pitta gets increased and also during the fear, Oh' Brahmin, (122) cough increases of those who drink much water, who eat irregularly and who sleep on ground and all of those who eat very little. (123)

All human diseases are created on account of Vāta, Pitta and Cough. One who knows should first find out the indications and they try to cure them. (124)

The indication of the diseases pertaining to gas are the breaking of bones, astringent taste in mouth, the mouth getting dry, yawning, horripilations. (125)

The nails, eyes and head turning yellow and pungent taste in mouth, thirst, burning and acidity are the indications of a disease pertaining to Pitta. (126)

Idleness, wetting, fatness, mouth getting sweet taste and having an appetite for hot things are the signs of a disease pertaining to cough. (127)

Oily and warm meal, comfortable in bed, friends and talks agreeable, massage, taking oil are mentioned as pacifying gas, (128)

Lakes, step-wells, rivers, cool moon rays, the smearing of sandal-paste by doing all these quickly, the disease is pacified, also the main thing is mind's happiness. (129)

Oh Rāma, know the only one secret namely for appeasing all the diseases - the devotion towards the lord of lords Viṣṇu which gives all desired things to a man. (130)

Here ends chapter 56 of the second part of the Viṣṇudharmottara Purāṇa entitled "Treatment of Male Diseases" in the dialogue between Mārkaṇḍeya and Vajra.



## CHAPTER 57

## Satabhiṣāsnānavarṇanam

Rāma said—The first and second days are good for the remedies of health. Now tell me about the vow of Viṣṇu too, which gives good health. (1)

Puṣkara said - In Dhaniṣṭhā the householder should be given a bath holy to Varuṇa. (2)

Hundred pitchers should be prepared with conches, pearls and water. He should sit on the auspicious seat and take a bath with these. Then putting on an unused garment; (3) he should worship Keśava, the moon, Varuṇa and the constellation of Varuṇa carefully with fragrances, garlands and smearing (4) with incense, lights, salutes and grain. He should then give oblations to the desires mentioned before (5) with all the herbs and ghee with proper rites according to capacity. He should (give) gift a pair of clothes to the preceptor, a pitcher filled with juice and gold. (6)

Gifts should be given to Brahmins according to his capacity regarding money, the offering should be encircled thrice with the leaves of Śami and Śālmali and with the topmost part of the Bamboo (7) that destroys all diseases. Vegetables, fresh garlands, all kinds of grains, a pair of garments should be quickly put before Varuṇa and should be offered to him with fragrance and incense. (8)

One who performs that rite pertaining to Varuṇa, continuously with bath and gifts in a proper way, all his diseases are cured and one who is bound gets released. (9)

Here ends chapter 57 of the second part of the Viṣṇu dharmottara Purāṇa entitled "Śatabhiṣāsnānavarṇanam" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 58

## Ārogyadvitīyā

Puṣkara said—On the second day of the bright half of Pauṣa, taking a bath with water having cows horn, wearing white garment, when the sun sets, (1) worshipping the new moon with



fragrance, garlands and smearing with incense, lights, salutes and also with grains; (2) with curds, best corn, Guḍa and salt, worshipping the Brahmins and worshipping the moon. (3)

This worship of moon should be as long as he does not set, he should have in his meals things mostly of Gorasa and should sleep on the ground. (4)

Then, when a year is complete, Oh best of Brahmins, he should worship the new moon and also the Brahmins. (5)

He should gift a pair of garments, pitcher with juice and gold to a Brahmin and then worshipping him, he should complete the vow. (6)

By this vow, Oh expert in religion, in this way, he destroys the disease and gets, according to his desire, all happiness, wealth and prosperity, Oh best of men (7) or the best thing, he gets by this vow is the entire religion. By repeating this vow, a man gets all the desired things there is no wonder. (8)

Here ends chapter 58 of the second part of the Viṣṇudharmottara Purāṇa entitled "Ārogyadvitīyā" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 59

### Ārogyā pratipanna

Puṣkara said—When a year is complete on the fifteenth day, he should observe a fast, he should worship lord sun prepared on a lotus with colours, (1) with white fragrant paste, garland and with white sandal-paste, also with the tortoise - incense and a light with ghee, Oh Bhārgava, (2) with cakes of sand, curds and best grain in abundance, with white rice, with sugar, salt and ghee, (3) with milk and white fruits by satisfying fire and Brahmins, worshipping that lustre of the earth, in the fourth portion of the day; (4)

That best man should eat first a thing containing ghee and he should not eat any other fluid except ghee. (5)

He should eat only once and then should not eat once more. He may drink water if permitted by the Brahmins. (6)

Doing thus for one year and then doing the thirteenth worship of the god of gods, on that day, (7) he should complete his



auspicious vow, Oh Rāma, and he should give pitchers to Brahmins with gold and garments. Oh best of Brahmins, (8)

By this vow, he destroys his disease. One who worships with this vow, the main god of earth, he gets health, best reward after death, best fame and a number of enjoyments. (9)

Here ends chapter 59 of the second part of the Viṣṇudharmottara Purāṇa entitled "Ārogya Pratipanna" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 60

### Vow of Healthiness

Puṣkara said—On the last five days before the completion of the bright-half, Oh Rāma, he should worship with which ceremony lord Viṣṇu, listen to that. (1)

Cow-urine, cow-dung, milk, curds and ghee, he should take a bath with each one on the 11<sup>th</sup> day etc. one by one. (2)

He should take a bath from the water of a well, lake, river, lotus-pond and with the water where Sārāsa birds are found one by one and after the bath should worship Lord Viṣṇu. (3)

He should bathe the god on days one by one with oil, juice of sugarcane, honey, milk and ghee, Oh Bhārgava. (4)

He should prepare smearing the fragrant, wood-uśīra, jātiphala, camphor and sandal-paste. (5)

He should prepare one group with faith on days in order, the flowers, which are grown in water, which are frequent and white. (6)

On the days in due order, he should offer ghee of a cow for a lamp which is black, bright-red, brown and white. (7)

Similarly on days in order he should offer the eatables of black-gram, Mudga, Kalāpa, leguminous seed, gram and sesamum. (8)

He should also offer in order molasses, gur, unrefined sugar, candied sugar and sugar. (9)

He should prepare, according to the order of the days (for offering), the wood of milky tree, firewood, grass, sesamum, white mustard and ghee. (10)



He should offer in fire, uttering the names of God Aniruddha, Pradyumna, Samkarṣaṇa and Vāsudeva (11) and on the last day with Om. And he should give gift to the Brahmins according to the order of days, iron, lead, copper, silver and gold and at night he should take in his meals mostly things made of Gorasa and should abandon oil. (12-13)

The space in front of the god should be cleansed. He should worship for five days with songs, instruments and prayers. (14-15)

By doing thus for an year, he gets rid of all diseases. For taking this vow, he enjoys in Viṣṇu world (Viṣṇuloka), Oh Son of Bhṛgu, I have told you this best vow. (16)

This best vow is blessed, it brings fame, destroys enemies, gives good luck, removes sin, is pious, gives long-life, nice reward (after death) and removes all obstructions. (17)

Here ends chapter 60 of the second part of the Viṣṇudharmottara Purāṇa entitled "Vow of Healthiness" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 61

### Description of Duties of King

Puṣkara said—After doing the best vow of the duties of a King, he should adopt the division of people. He should appoint people for most important works, less important and ordinary works. (1)

He should appoint an officer of the village. Then another officer of a group of ten villages, then an officer of a group of one hundred villages and then an officer of the region. (2)

Their divisions and sub-divisions should be in accordance with their duties. And they should be always examined through spies. (3)

When there are any disputes in the village, the officer of the village should settle them. If he fails, he should narrate it to the officer of ten villages. (4)

That officer should take measures, if he also fails he should narrate it to the officer of one hundred. (5)



That officer of one hundred villages (if necessary) should narrate it to the boss of the region and he may narrate it to the King (if necessary), when all fail, Oh Rāma, the King, who has all powers, should take due measures. (6)

By all means, the King must protect the province. Oh expert in religion, he gets money from the province well protected. (7)

Only that King is capable of destroying enemies, who has money. When attacked by the enemies, only one who has money gets release. (8)

Only a King who has money is able to bear even a long war. A wealthy king can divide the enemies though they are very violent. (9)

The life depends on grain and the entire subject and that depends on wealth. A wealthy man can perform religion and a wealthy man can get desired things. He who has money gets friends; he who has money gets relatives; (10) he who has money is considered brave in this world; he who has money is considered to be a learned man. (11)

One who has no wealth and who is not intelligent, all his efforts become futile like a small river in summer. (12)

An outcast and a poor-man have no distinctive fruit in the other world too. Because people do not accept gifts from an outcast and a poor-man does not give, (13) the wife also does not obey the words of a man who has no money. And nobody brings to light his merits. (14)

Relatives too turn their face away from a man who has no money just as the birds from a tree which has no flowers or fruits, Oh Brahmin, (15) some consider poverty and death as equal, but in fact owing to the mockery which is made of a poor man, I think death is better. (16)

Treasury is the root of the tree in the form of Kingdom, therefore he should make efforts to earn that, but he should do that with right means; never with wrong ones. (17)

With the wealth obtained in a wrong way (their prosperity) gets obstruction and that obstruction goes on expanding till those wicked ones are destroyed. (18)



Oh best of the brave, even if these wicked people do not get quickly the reward of the fruit gained by wrong means on account of good deeds done in former birth, (19) still when the former done good deeds are exhausted then on account of this sinful action, they are destroyed from the root itself along with their sons, money and relatives. (20)

For those Kings who harass their people, various torments have been mentioned in hell for thousands of years. (21)

The King should always consider himself as having the same duties as a pregnant woman, as she, leaving aside her own happiness, brings happiness to the child in the womb. (22)

Just like that pregnant woman, a King should always act. He should bring happiness to the people rather than looking to his own happiness. (23)

For him whose subjects are well-protected, what is the use of penance or sacrifice? Well protected subject is heaven for him and like his own house is the heaven. (24)

He whose people are not protected, his house is hell. A king gets on sixth part of the good or bad deeds (of the people). Religion, Oh fortunate one, is always ready to protect his (25) prosperity, but Oh Bhārgava if that religion is not protected, he reaps all sins. (26)

That king does not get any portion of the merit (of the people), while the people protect a king in calamity if he is religious minded. (27)

Therefore a king should protect his people in the matter of religion getting wealth and desired things. He should protect the subjects which being harassed by happy or wicked people or by people who have gained favour of the King or by thieves, (28-29) especially by Kāyasthas (i.e. people whose fathers are Kṣatriya and mother a Śūdra), being protected from the fear of these, the subject remains his (i.e., faithful to him). If this subjects are not protected, they become meals for them (wicked). For protecting noble people, the King who has control over his organs, should kill the wicked; (30) just as a farmer (uproots) the useless grass. He should take the gift (as tax) as enjoined in the scriptures; it is his religious livelihood. (31)



A king, though prosperous, should not leave that. All the aspects of taxes, are the gift (for him) enjoined by the scriptures. (32)

For a King, punishment is good for him rather than polite conduct and that is his livelihood. He accepts all taxes and hence a King is known as God (Prabhu) - having all powers. (33)

If he finds an old treasure, he should offer it to the god Viṣṇu and a King who wishes to observe religion, should give that money to Brahmins. (34)

If a Brahmin finds an old treasure, he may take away the whole of it. A Brahmin is called the lord of the entire world, (35)

If a Kṣatriya, Vaiśya or Śūdra happens to find an old treasure, he should inform the King and the King, after accepting it (36) should give 1/2 or 1/8 or 1/16 part in due order of the caste, Oh Brahmin, that is known as the cause of religion. (37)

Those Kṣatriya etc. after getting (their portion) should share it with the Brahmins and afterwards with what remains, he may enjoy the pleasures of sex enjoyment (Kāma) or wealth (Artha) informing the King about that. (38)

The King whose prosperity is known to his people is a (real) King. One whose wealth is kept secret, for him hell is his house. (39)

One, who says for a (found) treasure that it is really mine, the king should take away, if he is not a Brahmin a share equal to 1/24<sup>th</sup> or 1/2 or 1/6. (40)

The Kṣatriyas, Vaiśyas and Śūdras Oh Bhṛgunandana (41) if they tell a lie should be fined the 1/8<sup>th</sup> part of their money. The property, whose owner is not found, should be kept in the treasury for three years. (42)

Within that time the owner should take away that and after that the King should take it away. One who says 'this is mine' inquiry should be done with due method. (43)

Then after giving evidence of appearance and the quantity of money etc., the owner deserves that thing. One who cannot give assurance about time or place (44) or the appearance or size of the thing lost, should be fined equal to its value. The King, should take



his share as mentioned above of the treasure, from a thing lost and found afterwards. (45)

The property inherited by a minor should be kept (safe) by the King as long as he finishes his study (and performs Samāhartana ceremony) or grows up from his childhood. (46)

In the case of those women whose sons are minor, who have no other family-members, who are widows, faithful to their husbands and who are afflicted, the protection (of the property) should be undertaken likewise. (47)

If the relatives take away (property) of those who are alive, then a religious-minded King should punish them with the fine with which he would do a thief. (48)

The property stolen by thieves of all the castes should be given to them just as much as it is from his own treasury, without holding it. (49)

Then quickly he should search out the thief and the King may collect it from the officers appointed for protecting (people) from thieves. (50)

If one's money is not stolen and he declares that "it is stolen" the King should take away his wealth and should drive him out of the territory. (51)

The King should not give away that thing which the servants have found while moving about and brought home, but he should make investigation in the matter. (52)

The King may take as tax  $1/20^{\text{th}}$  part of the money earned in business in his own region. Now know about the business with foreign countries, while I tell you. (53)

In that matter, the King should fix the share as tax after knowing about the loss, expenditure and the distance in journey. Oh best of Brahmins, (54) he should arrange in such a way that the traders get advantage, so that the merit of the King in his own place may not get cut. (55). After subtracting the expenditure and the levy to be given during journey, Oh Brahmin,  $1/20^{\text{th}}$  share should be taken, if they do not give that they should be fixed. (56)

In every direction, the King's place for collecting tax should be only one. One who oversteps this, his money should go to the King. (57)



The King should let go the high taxation of the messengers, Brahmins, people going as per the order of the King, of women and of mendicants. (58)

The King should not tax on the thing which is broken while bringing it to the market. And when the tax is heavy that which is destroyed owing to the fault of the servant, he should get it repaid by that servant. (59)

If that thing is destroyed owing to some ill-luck, then it goes to him to whom the things belongs. From the owner of grain  $1/6^{\text{th}}$  share and from the cowage grain  $1/8$ . (60)

The king may take for the purpose of sacrifice as it suits with place and time. The king should take his share as a king, from beasts and gold. (61)

Of fragrant herbs and their juices of flowers, roots and leaves of fruits, vegetables and grass of the utensils of leather, bamboo and stone, he should take only  $1/6^{\text{th}}$  part as tax; from the Brahmins - the same way. (62-63)

The king gets greater benefit from them by the benefit of religion troubled owing to hunger. (64)

A king in whose Kingdom, a learned Brahmin is troubled with hunger, his kingdom is ruined by famine, diseases and thieves. (65)

After knowing about his knowledge and mode of leading life, he should fix his operation. He should protect him always just as a father (protects) his own son: (66)

Being protected by the king, whatever collection of merit he makes by that the longevity of the king increases, as also his wealth and nation. (67)

The architects should do one work of the king during one month and those who earn their livelihood with bodily labour only remaining faithful to him, (68) so prostitutes who have taken a bath and besmeared their bodies and decorated themselves by removing their coverings, one should serve the king by going thrice round the king with his limbs covered. (69)

Here ends chapter 61 of the second part of the Viṣṇudharmottara Purāṇa entitled "Description of Duties of King" in the Upākhyāna addressed by Puṣkara to Rāma.



## CHAPTER 62

### Care of Women in the Harem

Puṣkara said—Religion, money and fulfilment of desires are the main aims as it is said. The king should enjoy these by protecting them from one another. (1)

The tree in the form of wealth, roots in the form of religion, give nice fruit in the form of desired things. The tree in the form of these three aims gives fruits only by protecting it. (2)

One should always enjoy desired things which are not obstructive of religion because if the root is cut, the tree and fruit both are destroyed. (3)

Of one who does not enjoy things, his religion and wealth are fruitless. Just as for getting fruits cultivation of the soil is done by one carefully. (4)

One who desires enjoyments should cultivate the attitude for religion and wealth, Oh Brahmin, the climax of desires is women who are richly endowed with religion and love. (5)

For the treasures of jewels, are valuables, splendours, the vocal music, instrumental music, sweet eatables, drinks and garlands, (6) ornaments, fragrant things, all these are for them. People perform with great hardships even penance for that. (7-8)

People visit holy places very difficult to be reached. People give up their lives on the battle-field and wealth which is even more than life given to Brahmins by people who wish to go to heaven. Oh Rāma, know that money is the cause for getting heaven too. (9)

It is women who conquer people by casting unsteady glances from the corner of their eyes. For him is destruction and destruction, who does not enjoy these ladies (10) before whose moon-like face looks down, only his birth is fruitful and wealth and wishes. (11)

Under whose thumb are the young ladies with their unsteady side glances, they should be enjoyed but not beyond a limit by a king who wishes to win. (12)

By not enjoying them at all, the birth is futile and by enjoying them too much, a number of calamities befall. The strong three pillars are told with regard to the body of the people. (13)



Eating, enjoying sex and sleeping pervade the entire world. By not enjoying them totally or by enjoying them too much (14) in the body of man is created very horrible group of disease. In the matter of woman, faith, too much attachment and cruelty should be abandoned. (15)

They should not be given rights. They should be made well distinguished with ornaments, garments and things of eating. (16)

Their likes and dislikes should be specially known. A woman does not prove faithless towards people whom she loves. (17)

The women who have disregard, have killed a number of people by device. If what she says is not accepted, she does what is hated by (the man). (18)

She keeps friendship with the enemies and when arrogant, becomes proud, rubs her face when kissed or does not pay regard to gifts given; (19) goes to bed before him and after sleeping awakes after him, if touched she shakes her limbs or stops the lover with a little smile (20) with her face turned, she disregards her hips. (21)

When he looks at her, the colour of her face changes, disregards his friends also and in the matter of women liked she remains indifferent. (22)

Though knowing well about the auspicious time, does not decorate herself. Thus behaves a woman who does not love him. Now know about one who is attached to him, while I am telling. (23)

Only on seeing him, she is pleased and looks on the other side; when looked at (by him) turns her fickle eye-glances elsewhere (24) and still casts her eyes back (at him). She is unable to keep them away completely. She expands her limbs, even the secret ones. Oh Bhārgava. (25)

Similarly she makes efforts to hide that organ which is not fit to be shown. And on seeing him, she embraces or kisses a child. (26)

When he talks with her, she honours the words and if when he touches her, she with her limbs horripilated though pained remains agreeable. (27)

She makes requests only for those things which he can easily bring and even if she gets little, she is much pleased. (28)



Only if she is called by her name, she is pleased and considers it a great favour. Even if he sends fruits, marked by the nails of the fingers, (29) she accepts them, putting them on her chest with respect. She as if, besmears the limbs with nectar by embraces. (30)

She goes to bed only when he is asleep and wakes before him. She touches many times the thighs when he is asleep she kisses him, (31) knowing her as attached (to him), a man who has dignity should cherish for her. He should give her food as desired by her and friendship. He should take interest in her dolls (which she takes to be her daughter). (32)

One who wants to accept a small girl should give her toys also and when she grows up, he should attract her by giving fragrant things and garlands (33) and by giving garments or ornaments when her youth goes away. Even a small girl loves nice play and the old one (likes that). (34)

A young lady who is eager for sexual enjoyments should be considered as loving both. One should never boast of his one self with women. (35)

They are very jealous, of a man who thinks too high of himself. He should neither visit them (frequently) nor should keep himself away totally. (36)

Because by both these, their eagerness (for him) is destroyed. Ladies should be pleased always by agreeable enjoyments put before them well and with fragrant things, skilful men and with sexual desires. (37)

In this way, one who always accepts well the minds of ladies has no obstructions whatsoever and by getting these women, he always remains without any competitor (in that matter). (38)

Here ends chapter 62 of the second part of the Viṣṇudharmottara Purāṇa entitled "Care of Women in the Harem" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 63

### Bhojyakalpana

Rāma said—Oh best protector of religion, I want to hear from you about the varieties of eatables and their fragrances. (1)

Puṣkara said, the varieties of eatables are narrated in five types. The things to be eaten, to be swallowed, to be licked, to be sucked and to be drunk. (2)



This division is understood by repeated study. Listen to my words in that matter. The fragrance of the boiled herbs, whose water is pungent and of old grains cleansed, (3) is destroyed quickly. The mustard oil is best for purifying vegetables. (4)

When flesh is turned hard, it can be softened with water, wet of ginger coming in contact with the corrosive of ocean, the bones of fish get melted. (5)

The milk of Palāśa, gets ripened with pebbles. And by its contact with the powder of Kapittha and with well prepared ghee (6) it becomes fragrant and also with barley grain burnt and put in it. The gruel becomes sour by its contact with water where lotuses grow. (7)

Gur etc. are purified by its contact with milk. And the colour of Arnśumati becomes like ruby. (8)

Oh fortunate one, of drinks of any kind or anything else desired, if it tastes sour, its sourness can be destroyed by its contact with corrosive. (9)

If a thing has become tasteless or more salt has been put in it, it will be possessed of nice juice, if pills of sand are put in it. (10-11)

If flowers and fruits have been watery, the melted things become nice with their contact with the corrosive of grain. The fragrance, colour and juice in drinks should always be made in accordance with time, place and one's capacity. (12)

The grain should not be cooked at very heavy heat or at very low heat, so that water substance in it should not be very much or very little as I have already told you. (13)

Here ends chapter 63 of the second part of the Viṣṇudharmottara Purāṇa entitled "Bhojyakalpana" in the Upākhyāna addressed by Puṣkara to Śrī Paraśurāma.

## CHAPTER 64

### Gandhayukti

Puṣkara said—Cleansing, covering, evacuating, promoting, cooking, giving it burning incense and giving it (fragrant) incense keeping it intact these eight are told to be the auspicious eight works. Preparing water with the shoots of Kapittha, Bilva, Jambu,



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āmra and bijapūraka, if anything is cleansed, then it is pure. But if these are not available by clay in which water is not seen, the purity may be obtained. (3)

If that is not available, Oh Brahmin, it should be done with the water possessed of Mustā grass, when the thing is dried many times after washing it with water containing five types of shoots and if it is washed many times, it is called Vamitam. Boiling the thing in the water having five types of shoots again and again, the thing should be made having no water, its powder should be made. Then pasting Harītakī with the water having five sprouts, then with an agreeable thing which is not astringent, it should be promoted once. And then if the dried form is cleansed that is called Vireka. (7)

Then with some perfumed thing like saffron or so, it should be promoted, that is known as Bhāvanā. (8)

The things should be promoted with water having five shoots and also with water having the sprouts of pippala tree and then, Oh Rāma (9) into vessels made of clay and which are covered with clay it should be cooked with fire having no smoke. (10)

Then they should be again and again boiled in a manner that smoke comes out as long as only the juice remains. This I have narrated as the fifth process of cooking. (11)

Then the promoted thing should be pasted so that it becomes a tenacious paste when the thing is tenaciously pasted, it is known as Bodhanam. (12-13)

Then the thing should be worshipped in the beginning with Pathyā, then in two big oyster-shell with sandal-paste and Aguru, then with camphor and musk, it should be incensed. This is Vāsanā which I have narrated to you. (14)

Then carefully making pills as desired, with the flowers of Bakula or with any other fragrant flowers, if that is dried in shadow, it is kept and known as (15)

Vāsanā. It is the eighth auspicious Karma. After doing this Karmāṣṭaka one should take Vacā, just similar to a ball or the Mustā or Śaileyaka or Oh best of Brahmins. (17)

This group of eight works, which is auspicious pertaining to the thick fluid substance of flowers, should not be done elsewhere



by one who knows. The yūpas should be raised with due ceremonies with substances not cleansed. (18)

The incenses should not be done with things which are not refined, with proper ceremony. (19)

Now I shall tell you about some Yogas, listen to them, Nakha, Kuṣṭha, Dhana, Mānsī, Pṛtkā, Śaileyuka, Jala, (20-21)

Kumkuma, Lākṣā, Candana, Aguru, Nata, Saralā, Devakāṣṭha, Karpūra, Kārtī, Bola, Kanduraka, Guggula, Śrīnivāsaka, Sarjara—these are the twenty one articles of incense. (22-23)

From the group of these twenty-one, any two things as desired should be taken and should be mixed with Sarja. Nine should be mixed with Piṇyāka and honey, these become fit to be used as incense prepared as per one's own desire. (24-27)

The upper portion of Jātīphala, the oily saffron, Granthiparnaka, the wood of Tagara grown on mountain, betel (Tāmbūla)

Tagara, Mānsi, Sarāva and Kuṣṭha - These nine things should be taken. Taking from these as one likes, one should perform bath with musk which is for the enhancer of cupid. The bath should be possessed of the fragrance of lotuses, oil and saffron. It must have the fragrance of Jāti flower and should be with half of Tagara. (28)

It should be young and gold looks like flowers of Pāṭalā; It should have Bakula flowers, should have attractive fragrance similar to that. (29) Āryaka, together with Kuṭṭipāda and with a lotus-stalk with Dvikesara Veṇupāda acts like a Kunda flower. (30)

Madanaka is possessed with Śailapadārtha, Mañjiṣṭhā, Tagara young two nails of a tiger are Nakha. (31)

By putting Gandha Patra the nice gandha oil is obtained. The oil is that which is pasted from sesamum perfumed with flowers. (32)

Like the Vāsanāpuṣpa, it becomes acute in smell. Musta should be taken at night after processing as stated before. (33)

Anything else that is to one's liking may be anointed as before, after taking up candana etc. in process and in Vamana. (34)



Discarding Vireha, the rest of the processes should be got done. Then only, O Knower of Dharma, Varṇaka becomes endeared to the three worlds. (35)

Dyers should process white cloth and garments with very delicately pounded stuff of cardamom (Ela), Lavanga, berry (Kakkola), Jātiphala and camphor. (36-37)

Separate perfume scenting the mouth should be prepared by mixing Jātipatra, camphor, fine saffron, whitish Mṛgadarpa, Kakkola, Ela, Lavanga, Jāti and Kuśaka, Dṛkpatra, Truṭimusta, Latākastūrika. (38)

Thorns of Lavanga and Falapatra, bitter fruit of Jāti together with Karṣi-Kāṇḍā should be pounded. (39)

With this powder a fine quality Khādīra should be properly measured and mixed in equal proportion and liquid extracted from Sahakaṇi, fine tablets should be prepared. (40)

When these fine smelling tablets are placed in the mouth, they also destroy the diseases of the mouth. After first washing carefully with water of lotus-petals, (41) one should take this smeller on the mouth endowed with substances in the tablets. The bitter wooden-brush smell with cow-urine for three days. (42-43)

O Rāma! like betel-nut causes good smell in the mouth. The equal quantities of bark of cinnamon tree and suitable medicinal diet combined with half the portion of sandal (when) placed (in the mouth), lead to a delighting smell in the mouth like that of pepper better. (44)

Kaṭuka fruit, bark of small cardamom, vyādhi-patra, wine extracted from fragrant root, should be mixed in equal proportion, together with doubled amount of prāti, kakkola and saimya (should be pounded and) mixed in Shasirasa and smelling leaves should be made. (45)

When this valued Karṇapatra is placed (on the ear) the varied diseases of the ear calm down. (46)

Here ends chapter 64 of the second part of the Viṣṇudharmottara Purāṇa entitled "Gandhayukti" in the Upākhyāna addressed by Puṣkara to Rāma.



## CHAPTER 65

## Duties of a King

Puṣkara said—In this way, the king should protect women. He should never trust them except for getting a son. (1)

He should not sleep in the house of a woman at night (because) they show only artificial faithfulness. The protection of the prince should be done by the king. (2)

He should always get protected his religion, money and Kāma and final bliss through the preceptors, skilfully and should teach him the science of weapons too. (3)

He should be made to do labour with the chariot, horse and elephant. He should be taught the fine arts by his trusted men who do not flatter him without reason, (4) under the pretext of the protection of the body, he should appoint body-guards for him. He should be allowed to mix with angry, greedy or insulted people. (5)

He should educate him in such a manner that when he is possessed of youth, he may not be dragged away by worldly objects of enjoyment for his happiness. From the path followed by noble people and which is very difficult to tread. (6)

If it is not possible to make him virtuous, by his own nature, he should be confined to a place, unknown to others, which has all comforts; (7) a family, where growing sons are not disciplined, destroys quickly. So, he should appoint well behaved persons only for all responsible services. (8)

In the beginning, they should be employed in small matters and then gradually in responsible matters too. A king should abandon hunting, drinking wine and gambling. (9)

Oh tiger in the Bhṛgu family, by enjoying these, many kings have been ruined; the definite number of them cannot be known. (10)

He should especially give up sleeping during day-time and entering in aimless discussions. He should not be harsh in his speech nor in finding people. (11)

The king should abandon abusing others when they are away from his sight. He should abandon both the types of evils pertaining to money. (12)



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One evil is pertaining to many other evil is arising on account of money. Uprooting Prākāras and levelling of castles (13) and other miscellaneous things are known as the evils of money. Gift to an improper time and gift to an undeserving man (14) are called the evils arising out of money, also commencing a wicked deed, desire (of evil things), anger, pride, thinking too high of one's own-self, greed and exultation (15) the group of these six should be conquered by a king, it is said. After conquering these, he should conquer his subordinates. (16)

After winning the subordinates, he should bring under his control the citizens. After conquering them, he should win the outward people. (17)

The outward people are of three types - one who is his equal, one who is just in his vicinity and one who has friendship owing to some cause. The former mentioned in order is more important. He should always pay attention in their matter. (18)

Those who have become friends owing to some cause are of three types, a friend of his father, a friend of the grandfather and a dependent of the enemy, Oh fortunate One, (19) still the most important is the dependant : the king, the minister (amātya), people, army, castle, (20) treasury and a friend. The kingdom is described as having seven departments. The king is described as the root of the kingdom having these seven departments. (21) as these departments are rooted in him, he should be carefully protected. He in his turn should protect the six departments. (22)

If any fool happens to be disloyal to these, the king should immediately kill him. (23)

The king should not be mild, a mild one is always defeated. He should not be cruel also because people get agitated towards a cruel one. (24)

A king who urges for both the worlds should be mild at proper time and cruel at proper time, so that he may get happiness in both the worlds. (25)

The king should abandon joking with his dependants because servants insult a king while he chit-chats and laughs (now and then). (26)

The king should give up all the vices for the good of society, he may keep artificial vice. (27)



People cease to love a king who is proud and whose mind is always agitated, thinking that it is very difficult to serve him. (28)

A king should speak with a smile with everybody. That fortunate one should not frown even at people natural to him. (29)

Oh best in religion supporting people, the king should have high targets. The entire world comes under the control of a king whose targets are high. (30)

The king should take quick decisions in all matters because the aims of a king are ruined definitely if he is dilatory. (31)

A dilatory king in partiality, pride, thinking much about one's own self, in fraud, in wicked deeds and in speaking harsh, is praised. (32)

Oh best of Brahmins, a king should keep his consultations secret. For him whose consultations do not remain secret, calamities are sure. (33)

The king whose projects are known only when they are completed and not when they are started, gets the entire world under his control. (34)

The kingdom has its roots in consultations, hence the king should always protect that well, lest that may be splitted. (35)

The consultation done by the experts in consulting of self-controlled people brings happiness. Owing to consultation being split, a number of kings are ruined. (36)

The inner self can be known as per outward appearance, gestures, the style of walking, movements, words spoken and the alterations of eyes and face. (37)

The king whose inner self cannot be detected by clever people gets the entire world under his control always, Oh Son of Bhṛgu. (38)

The king should neither make consultation with only one person nor with many. The king may consult with many, but that should be one by one. (39)

The counsellor should not bring to light the consultation (done with him) to other counsellors. Hardly sometimes, even one man of all men, is trustworthy. (40)



The counsellor should take a decision with the help of only one wise man. The (proper) decision may be got by depending on other's intelligence. (41)

If the matter is well-decided of the king, he should honour the Brahmins and those sages of the three Vedas. (42)

He should not honour those fools who take interest in false scriptures, they are the thorns of the world. He should always serve Brahmins, who are aged, pious and expert in the Vedas. (43)

He should learn instruction (in his duty), always with a humble mind, from them and he will bring the entire world under his control, there is no doubt here. (44)

Owing to want of humbleness, many kings have been ruined along with the circle of their dependants and owing to humbleness even those who were living in forest, regained their kingdom. (45)

He should learn three the Vedas from Brahmins who are learned in that and also the eternal science of politics and metaphysics and commercial undertakings from the world. (46)

Day and night, he should practise Yoga for conquering his organs of sense. Only he who has control over his organs is able to control his subject. (47)

The king should perform many sacrifices with ample gifts. For the sake of religion he should give things of enjoyment and wealth to Brahmins. (48)

He should accumulate the offerings from astrologers, friends and nation. He should be faithful to the scriptures in this world and should behave with people like a father. (49)

Those Brahmins who have returned from the preceptor's house should be honoured. This treasure of the Kings in the form of Brahmins is inexhaustible, it is said. (50)

Neither the thieves nor the enemies can take it away and it does not get destroyed. Therefore the king should give inexhaustible treasure amongst the Brahmins. (51)

The king while protecting his people when invited by his equal or superior or inferior, should not show his back on the battle-field remembering well his vow as a Kṣatriya. Not showing his back on



the battle-field, the protection of his (52) subject and the service to Brahmins - this is the best blessed thing for a king. (53)

He should likewise fix livelihood for and take care of the things required and the things already obtained of the helpless, aged and widow (women). (54)

Especially the arrangement of castes and Āśrama should be done according to that. Those who have slipped down from their duties, should be once more united with their own duty. (55)

At proper time, the king should himself bring in the Āśrama, soil, utensil and meals, disregarding the honour (given to him). (56)

He should inform about all his works, his kingdom and his self too to the sage, with effort and should worship him like a god. (57)

People should recognise the two types of intellect - straight-forward and crooked. The wicked who are well recognised then, should not be resorted to (58) his weak-points should not be known by the enemy. He should in fact know the weak points of the enemy. Like a tortoise he should conceal his Angas (seven departments with the kings and limbs with tortoise) and should protect his Vivara (Flaw with the King and solitary place with tortoise). (59) Those who do not deserve to be trusted, should not be trusted. Those who are truth-worthy should not be trusted beyond limit. On account of too much faith fear is related and it cuts even the roots. (60)

He should create trust in the enemy's mind too in the matters which are already settled. He should think over matters (attentively) like a crane and should show heroism like a lion. (61)

He should pounce upon like a wolf; He should rush like a rabbit. Similarly the king should bite strong like a pig. (62)

Like a peacock he should be having various outward appearances. Like a blind man, he should be a staunch devotee (having faithful attendants like those very attentive with the blind man). He should be sweet-speaking like a parrot or a cuckoo. (63)

He should be suspicious like a crow and he should live in a place not known (to others) and should not touch an eatable or a bed which is not examined nor touch garments, ornament or any



other thing. Oh best of men he should not plunge himself amongst a crowd of people or in a water-reservoir which is unknown. (65)

Nor should he (mix) with men who are not tested before by his trusted men. He should not mount a vicious elephant or an arrogant horse likewise. (66)

He should not go to a woman, who is not known to him, nor should he visit an auspicious place; nor should he sit on an unsteady boat, nor on one whose pilot is not pre-examined. (67)

Those enemies who win over his land, should be brought under control by conciliatory means. (68)

The king, while protecting from all sides his nation, should make arrangements in such a way that the people do not get weak on account of their being not looked after well. (69)

A king, who, on account of delusion, weakens his kingdom by not supervising it well, in no time loses his kingdom and life along with his relative. (70)

Just as a well-fed calf getting strength, becomes fit to work; similarly the nation, Oh fortunate one, if well-fed, does big works. (71)

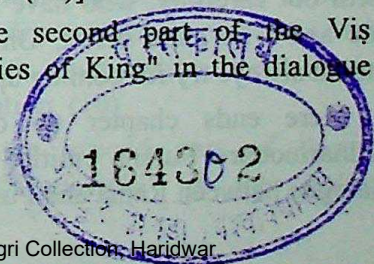
A king who benefits and protects his nation, is made strong and gets nice reward. (72)

The king who protects well gold, grain and land always give to his own people and to others also like a father or a mother. (73)

Those who hide themselves to keep some secret, should always be divided well and should be given things they like and should continuously be given rewards likewise. (74)

All those works depend upon fate and valour. Out of these two, fate cannot protect his people in this way, gets the best love of the people, wealth originates from love of the people and owing to wealth the other world is also attained. (76)]

Here ends chapter 65 of the second part of the Viṣṇudharmottara Purāṇa entitled "Duties of King" in the dialogue between Puṣkara and Rāma.





## CHAPTER 66

## Adhyāya of Puruṣākāra

Rāma said—Tell me, what is superior between fate and valour. I have a doubt in this matter and you are fit to solve the doubts likewise. (1)

Puṣkara said—That which is known as fate is one's own deeds done in the former birth, know that. Therefore, valour has been considered supermost here by wise people. (2-3)

The fate which is disagreeable can be made void by valour. The good done in the former birth by those who are possessed of auspicious behaviour and who always prosper, how could it bring reward in the absence of valour? (4)

Oh king, in this way, a nice reward is gained only with deeds (of valour) in this world. People obtain desired fruit by valour. (5)

A man who is not valourous, does not understand what is fate. Therefore fate gives fruit only to him who does good deeds. (6)

Oh Bhārgava, with the help of wealth valour gives reward at proper time. Fate, valour and time, Oh best of men (7)—these three mingled together bring reward for a man. Fruits are successfully obtained only when tilling and rain both join hands. (8)

They too are manifested only when time ripens and never at improper time. Therefore, people should perform valour accompanied by religion. (9)

Even if in this world, he experiences calamity, in the other world the reward is definite. Neither idle people obtain things (desired) nor those who rely upon fate only. Therefore by all means efforts should be made for valour. (10)

The Goddess of wealth chooses only those men by searching them out carefully, who have given up idleness, who believe in fate and who exert effort, Oh best of Brahmins. Therefore one should always try for coming up with effort. (11)

Here ends chapter 66 of the second part of the Viṣṇudharmottara Purāṇa entitled "Adhyāya on Puruṣākāra" in the dialogue between Rāma and Puṣkara.



## CHAPTER 67

## Sāmavidhi

Rāma said—Oh you, possessed of lustre, tell me about the means beginning with conciliation. Oh Son of Varuṇa, tell me about their characteristics and application. (1)

Puṣkara said—Oh Rāma, best of people, conciliating, dividing, punishing (2) remaining indifferent, fraud and stratagem these, Oh Bhārgava, are seven applications to listen to, while I am narrating. Conciliation is two-fold - right or false. (3)

There false results in abusing good people, it is liked only by wicked people. Those virtuous men cannot be brought under control by that type of conciliation. (4)

Those who come from a very lofty family, those who are straight-forward, those who are firm in religion and those who can control their organs, cannot be won by such conciliation. Hence in their case false conciliation should not be applied. (5)

One should describe the nobility of the family and the good conduct as it is in fact - that is right conciliation. Similarly these two and the description of only that which has been already done. (6)

By this device only one's own nature of welcoming good deeds will be made known. In this way, religious-minded people should be brought under one's control. (7)

Though it is told in the scriptures that devils can be brought under control with conciliation, still that applied in the case of wicked people does not bring benefit. (8)

A man who speaks about conciliation is taken as very eager for reconciliation by people, who are wicked; hence that should be abandoned in their case. (9)

Those who come from a spotless family, who are treated as straight-forward, who are firm in religion, truth-loving and humble and those who are lofty, wide with pride always, are known as people who can be won by conciliation. (10)

Here ends chapter 67 of the second part of the Viṣṇudharmottara Purāṇa entitled "Sāmavidhi" in the dialogue between Rāma and Puṣkara.



## CHAPTER 68

## Performing Bheda

Puṣkara said—Those wicked people who have got angry with each other, who are feared and insulted -for these people should be divided into various groups. (1)

Those who are afraid of the enemy owing to a particular fault, should be divided by one who can protect them from that fault. (2)

One should be given hope by those who are his friends and one should be shown fear by others who are his enemies. In this way, he should subdivide them, who are already divided and thus bring them under his control. (3)

Those who are united are difficult to bear even for Indra except dividing; hence experts in politics praise the means of division and rule. (4)

Dividing can be done by his own self (directly) or it can be through some one else. After examining both, I feel that division is good when it is through someone else. (5)

Those who are divided have been split looking to their own purpose, by experts. They are not described as split by those who work for the king (directly). (6)

Pertaining to a king, there are two types of agitation. Agitation in one's own circle and agitation in outward circle. Out of these two, agitation in one's own circle is more harmful and results in the destruction of the king. (7)

The wise have described the arrogance from the Sāmantas as outward agitation; while agitation from the queen, prince, commander of the army, Oh Brahmin, (8) from the minister, minister's sons and the sons of the king is described as agitation in the inner circle and that is horrible for the king. (9)

Even if a very serious agitation has been created in the outer circle, Oh fortunate one, a king, with his heart clean, can win the enemies quickly. (10)

But a king, though he may be similar to Indra, is ruined on account of inward agitation. Therefore the inner agitation should be carefully and with effort examined (11) and a king desirous of victory should create anger between the other two parties by



applying 'division'. Likewise he should, with effort, protect a division of his own self with his relatives(12). Even though owing to his prosperity, the relatives are always jealous to him, still, with a well-balanced mind, he should (13) please them by offering them gifts and honour, because division with them is dangerous, one who is not a relative, does not oblige. One who is not a relative does not care for affection. (14)

Therefore the king should divide his enemies through their relatives. (15)

Enemies, though many, are possible to be killed on the battle-field by a small army, if they are divided. So those (kings) who know the science of politics should create division between the enemies through people who are well united with them. (16)

Here ends chapter 68 of the second part of the Viṣṇudharmottara Purāṇa entitled "Performing Bheda".

## **CHAPTER 69**

### **Dānavidhi**

Puṣkara said—Out of all the means giving gifts is the best, it is said, because owing to gifts giving only in a proper way, he conquers both the worlds. (1)

Oh Rāma, there is no one who cannot be brought under one's control after he is given gifts. Oh Rāma, similarly one who gives gifts never happens to see any calamity at any time. (2)

One who gives alone, is able to divide his enemies who are united. Even though those people who are not greedy, who are deep like the ocean (3) do not accept (the gift given to them), still they get a soft-corner (for the giver). The gift given by others, elsewhere, create a soft corner in the mind of people other than those to whom the gift is given (4) with effort, people give best gifts, because giving gifts brings best prosperity and is the best beneficial thing. (5)

One who gives gifts alone is loved in this world like a son. Oh best of men, those engaged in giving gifts, not only win this human



world; they win the heaven which is very difficult to conquer and which is the abode of divine beings, Oh Rāma. (6)

Here ends chapter 69 of the second part of the Viṣṇudharmottara Purāṇa entitled "Dānavidhi" in the dialogue of Rāma with Puṣkara.

## CHAPTER 70

### In Praise of Daṇḍa

Puṣkara said—Those who cannot be made loyal with any of these three means, should be brought under control by punishment. Punishment is the best thing which brings in control (others). (1)

The king who is wise and has good assistants, should according to the scriptures of law, conduct them well. (2)

If they are not well-conducted, that can harass even the gods as also those living in forest because they are told to do so (on account of their third Āśrama); so also ascetics, who have no belongings of their own, Oh expert in religion. (3)

In one's own country and in a foreign country the experts in law should employ punishment after proper pondering, everything is firm because of punishment. (4)

He may be a student or an ascetic or may be of any caste or he may be worthy of worship or a great elderly person, but if he does not remain firm in his duty, Oh Rāma, he is not unpunishable by the king. (5)

A king who punishes those who are innocent and does not punish those who deserve punishment, is deprived of his kingdom here and goes to hell. (6)

Therefore the king with humbleness should conduct the affairs of punishment as told in the book of law, with a desire to do good to the people, (7) where punishment personified, having dark colour and red eyes, moves without any fear; people never have delusion, if the leader is impartial (looks well). (8)

If punishment does not protect the infants, the aged, the afflicted, ascetics, Brahmins, weak people and women, they may be eaten away like of a fish. (9)



If punishment may not protect good's demons, serpents, siddha men, beasts and birds, they may cross over their limits. (10)

If punishment resides in the power of Brāhmaṇas, in all weapons, in all places, where wrath is united with valour and also in a firm determination, (11) even gods who possess (means of) punishment with them are honoured while those who have no such punishment with them are not worshipped; neither to Brahmins, nor to Brahmā, nor to the sun, nor to the head of manes do people, who have finished their works, offer sacrifice. (12)

They worship Rudra, Fire, Indra, Sun, Moon, Viṣṇu and other deities, who keep weapons (for punishment). (13)

Punishment rules over all people, punishment alone protects them. (14)

Punishment remains awake when all are asleep. The wife has known punishment as a religion. On account of the fear of punishment by the king, sinful people do not commit sin. (15)

Others (do not commit sin) because of the fear of the stick of the god of death and owing to the mutual fear too. In this way, in this world, where success is to be obtained, everything remains firm on account of punishment. (16)

If punishment may not protect, then all will be plunged in utter darkness. Therefore it brings under control those who are worthy of that and punishes those who are arrogant. (17)

On account of controlling and punishing, wise people have called it Daṇḍa. All the gods, when they were afraid of Daṇḍa, lord Śiva appointed the child (Kārtikeya) as the commander of the army in the sacrifice for a fixed share. Better to place a child in the army than getting afraid of him. (18)

Here ends chapter 70 of the second part of the Viṣṇudharmottara Purāṇa entitled "In Praise of Daṇḍa" in the Upākhyāna narrated by Puṣkara.



## CHAPTER 71

## Rāma Vākyaādhyāya

Rāma said—Brahmā created the king for the purpose of conducting punishment (Daṇḍa), for the protection of all beings, after taking the share of the gods. (1)

Owing to lustre, nobody is able to look at him, hence in this world the king is the master like the sun. (2)

Because people are pleased at his sight because of his element of pleasing to the eyes, he becomes the moon. (3)

Because he pervades, at his will, the entire world owing to the spies, a king becomes in this world the god wind. (4)

When the king captures those who are guilty he, in this world, always becomes Yama, (5) when the king surpasses the angry people, at that time, he though not wishing so, becomes fire. (6)

When the king gives gifts of wealth on all sides, for giving away then he at that time becomes Kubera, the best of Gods. (7)

When he plunges the whole world like the pouring down of the streams with money then the king is called Varuṇa, by the experts in politics. (8)

With his mind having the strength of forgiveness, he supports the entire world of subjects, without distinction, Oh knower of religion, the king becomes a real king in this sense, (9) when on account of his supremacy, he protects on all sides all people; then he becomes at that time, the king of Gods - Indra, who is compassionate to all the beings, the power of enthusiasm, the power of consultation and the power (10) as a master, these are divine powers. Four powers are told of Viṣṇu. (11)

Of one has no lustre like Viṣṇu, how can he be able to protect people, Oh king? Three powers belonging to him are from Viṣṇu. (12) (Rāma said—)

I want to listen as it is to the proper implication of punishment, what type of the policy for punishment should be fixed in his own region? (13)

Oh brave one, by conducting punishment in what manner is a king connected with religion and fame with wealth and desired things? Tell me all these, Oh Son of the Lord of Varuṇa. (14)

Here ends chapter 71 of the second part of the Viṣṇu dharmottara Purāṇa entitled "Rāma Vākyaādhyāya".



## **CHAPTER 72**

### **Levying of Punishment**

Puṣkara said—Oh Rāma, listen to the conducting of Daṇḍa (punishment) in one's own region in the case of kings by conducting which in proper manner, the king attains to heaven. (1)

The three barley grains are to be as Kṛṣṇala (the Gunjā berry). That five times will be a Māsa and if there are sixty Kṛṣṇalas that is narrated as Karṣārdha (Half of Karṣa, Karṣa = a weight of gold or silver equal to sixteen māsaḥ) (2). Sixteen Māsa means a Suvarṇa, it is told and four Suvarṇas are known as Niṣka. Ten Niṣkas means a Dharaṇa, (3) such is narrated as the measurement of copper, silver and gold. The Karṣa of copper is known as Kārṣāpaṇa by the wise. (4)

Two hundred and fifty Paṇas are known as first Sāhasa; five hundred Paṇas are called Madhyama and one thousand Paṇas are known as Uttama. (5)

The money got as inheritance by a child should be protected by the king as long as that child returns home after completing his studies or as long as he becomes a grown up man. (6)

In the case of the issue of a harlot and who has no (noble) family, the protection should be in the same way. In the case of women devoted to their husbands, in the case of widows and in the case of distressed women also. (7)

If her relatives take away that (money), while these women are alive, a king who is religious-minded should punish them with the punishment fit for a thief, (8) that money whose owner is not traceable, should be kept in custody by the king for three years. During that period the owner should take it away. After that period, the king may take it. (9)

One who says (for a property) "this is mine" should be tested in due manner, the owner deserves that property after giving a proof of its appearance and size (number). (10)

If one cannot give proof of the lost property in connection with true time, place, appearance and size, he deserves a fine equivalent to that (property). (11)

The property which is stolen and then got back, should be kept as it is. Those who have stolen, should be captured and should be killed with (the help of) elephants. (12)



If one says falsely that 'this property is mine', that should be taken away by the king and  $1/8^{\text{th}}$  of his own property should be taken as fine. (13)

One who is not robbed by the robbers and still says "I am robbed" and if that is given by the king to him, he should be fined that much. (14)

He who denies the thing (though he has got it) or who gives false statements about it, both these do not know religion and hence should be fined double that money denied by them. (15)

A religious-minded king should kill the people of last three castes if they give false witness, Oh fortunate one, but a Brahmin should be driven out (of the state). (16)

One being intelligent enjoys a deposit without the permission of the owner, the king should fine him in a way that the original capital does not get violated. (17)

One who makes a request for a deposit or one who begs for the thing after putting it as a deposit, both these should be punished like a thief or should be made to give a fine double (of the original). (18)

If a man takes away the money of another man under (the pretext of) presents, he should be killed along with his helpers in public with various types of slaughter. (19)

One who borrows something for use and does not give it back in due time, should be caught and forcibly made to give it back and should be fined Pūrvasāhasam (i.e. 250 Paṇas). (20)

If a man, owing to being unknown (with the fact) sells away thing belonging to another man, then he is not guilty till he comes to know the reality; (after that) he deserves to be killed like a thief. (21)

One who does not impart knowledge or any fine arts, after taking money (previously) should be fined and the entire money taken by the king who knows religion. (22)

When a Brahmin is to be fed, the neighbour should not be fed (first), he should be fined a gold Māṣa, one cannot go away (unpunished) if he does sinful deeds. (23)



If a Brahmin is invited and if he has accepted (that invitation) and then without any reason, if he does not go, he should be made to give 108 Damas (Dama Fine). (24)

After promising gold, if one does not give it, the king should fine him. (25)

A servant, though he is not sick does not accomplish a work allotted to him owing to pride, should be fined eight Kṛṣṇals and should not be given his due salary. (26)

One who drives out a servant at an improper time, should be fined that much. If one after promising seriously to a group of villages or the region, breaks the promise, on account of greed should be driven out of the country. (27)

After purchasing a thing or after selling a thing, if one regrets about it, he should, within ten days, take another thing similar to that or give (another thing similar to that). (28)

After ten days have passed, neither taking nor giving (is allowed). And if one takes or gives still he should be fined by the king six hundred Paṇas. (29)

One who gives a daughter who has some defect (in marriage) without informing, the king himself should fine him ninety six Paṇas. (30)

One who though his daughter is not a virgin, says that she is a virgin owing to jealousy, should be fined one hundred Paṇas, for not informing about the fault of the girl. (31)

One who, after showing one girl to the bridegroom gives another girl (in marriage), the king should fine him Uttama Sāhasa (i.e. one thousand Paṇas). (32)

If a bridegroom marries a girl without informing about his own defect, she should be considered as not married even though she is married and he should be fined two hundred Paṇas by the king. (33)

After promising a girl to one man, if he gives her to another man, the king should fine him Uttama Sāhasa (i.e. one thousand Paṇas). (34)

After taking an advance payment or even after making a verbal consent, if a couch or so, owing to greed, is sold elsewhere, then the seller deserves 600 Paṇas as fine. (35)



The tax should be borne by the seller, he should give away the money taken in advance and he should be punished double the price of the thing. That is the fixed religion. (36)

If the purchaser gives a part of the price and then does not give the remaining money, he should be fined 500 Paṇas. (37)

A servant who commits fraud with the master after taking food and salary from him, should be fined 100 gold paṇas by a king, who knows how to protect the ownership. (38)

If he doesn't stop from that after paying the fine, he who has been marked out by the master, should be tied with iron chains and should be made to do his work. (39)

On all sides, the measurement of the village should be as much as four arrows can reach. The measurement of a city should be double or triple of this. (40)

A fencing should be prepared above which a camel cannot look and holes should not be made there through which dogs or pigs can go inside. (41)

If the corn which is going up (that fencing) is eaten by buffaloes or other animals, the king should not fine the caretaker of the animal for that matter. (42)

Manu has said that a cow that has delivered within ten days if the delivered calves and the animal are given for a sacrifice, whether they have a guide or not, should not be fined. (43)

For animals other than these the protector deserves a fine of  $1/10^{\text{th}}$  of the ruined portion. (44)

If the farmer who owes the field is dead and the protector does not protect but gives (crop) to (the cows etc.) who are seated, he deserves a fine double (of the crop ruined); (45) when the farmer is dead and owing to enviousness, if it is done, the fine should be ten times. On finding a house, a pond, a garden, or a farm, if one takes it away he should be fined 500 Paṇas and if this is done unknowingly, the fine should then be 200 Paṇas. (46)

At the time of building the boundary line, if one gives hints by gestures to the man-building that, his tongue should be cut. (47)

One who knows about (previously) by giving money or makes a promise he should be fined 1000 Paṇas (Uttama Sāhasa) - Manu has said so. (48)



And also those sinners who violate the boundary already made, (49) should all be separately fined 250 Paṇas (Prathama Sāhasa) by the king. A Kṣatriya deserves a fine of one hundred if he abuses a Brahmin. (50)

A Vaiśya deserves 200 and Oh Rāma, a Śūdra deserves to be killed. A Brahmin should be fined 50, if he harasses a Kṣatriya, (51) in the case of Vaiśya 25, and in the case of Śūdra, who is lowest, it should be 12. If a Vaiśya (harasses) a Kṣatriya, 250 (Pūrva Sāhasa). (52)

A Śūdra deserves the cutting of his tongue (for harassing) any Kṣatriya. If a Kṣatriya harasses a Vaiśya he should be fined 50. (53)

In the case of a Śūdra 25; by that the religion is protected. If a Śūdra harasses a Vaiśya he should be fined 1000 (Uttama Sāhasa). (54)

A Vaiśya, if he harasses a Śūdra, deserves a fine of 50 and if one harasses a man of his own caste, likewise the fine is said to be 12. (55)

If censure is done during a controversy, that (fine) will be double. If a Śūdra (who is born only once) abuses a twice-born with cruel words, his tongue should be cut because he is born in the lowest caste. (56)

If he, out of jealousy, adopts a name or caste of these (twice-born) a hot iron - dart ten Aṅgula long should be dug on his face (Aṅgula = 8 barley corns). (57)

If he gives instructions about religion, which is the duty of Brahmins, the king should pour boiling oil in his mouth and ears. (58)

If one speaks false in the case of one's learning, country, caste, work or anything pertaining to his body, the king should impose on him a fine of 500. (59)

A Vaiśya, who abuses by putting a charge of sin on a man of two upper castes, a fine of 100 (and others, i.e. 500) in due order should be imposed. (60)

All of them should be fined double because they cheat the king. Those who, in the beginning, give promise to abide by the law and then mutually violate it (61) saying I uttered this to him



out of love or out of carelessness, I will not say so in future, One who says so should be fined half of the (legitimate) fine. (62)

If one addresses a one eyed man, a lame man, or a blind man, as he really is, he should be fined 250. (63)

If one puts an accusation on one's mother, father, elder brother, father-in-law or preceptor, he should be fined 100 and also one who does not give way to his preceptor. (64)

One who does not give way to others, who deserve to be given way, except the preceptor, should be fined Kṛṣṇala for the removal of that sin. (65)

That limb of a Śūdra should be cut which he harasses in a twice-born, immediately, without thinking (more). (66)

One who, on account of pride, spits on ground, his two lips should be cut by the king - or if one urinates (in public) or who passes gas (from his anus) (67-68) or a low born, trying to take an important seat of a high-born should be driven out of the city making a sign (on his face), that limb of his may be cut, if he catches them by hair; his two arms should be cut without thinking. If (he pulls) the legs, penis, neck or the scrotum (69) or removes the skin or brings out blood he should be fined 100. (70)

One who breaks the bones should be killed and one who cuts a limb, should be deprived of that by the king. (71)

One who assaults, should be made to give the expenditure, incurred for complete cure. Those who kill a bull, elephant, horse or camel, should be kept with hands and feet of those who kill a bull, elephant, horse or camel should be cut into half. (72)

For the slaughter of an animal, small animal or a deer, the fine should be double. Similarly, the fine should be 50 in case of beasts and birds. (73)

In the case of worms and insects, one māṣa of silver should be the fine. And its proper price should be given to the owner. (74)

When those who have their owners die...for others only the fine. One who cuts a tree which is possessed of fruits, should be fined a gold coin. (75)

The fine should be doubled, if (that tree is) on a land-mark, on the road, on the border or near a water reservoir. Even if a tree



which gives no fruits is cut, the 500 (Madhyama Sāhasa) should be the fine - it is stated. (76)

If a bush, a creeper plant or a creeper (is cut), a golden Māṣa (should be the fine). Even if grass is cut without any reason, Kārṣ āpaṇa should be the fine. (77)

If one beats a beast, he should be fined  $\frac{1}{3}$  of the Kṛṣṇala and, Oh Rāma, in the case of tree etc., he should be made to give the cost in accordance with the place and time. (78-79)

That (cost) should be given to the owner, while the fine as told should be given to the king. When an animal worthy to be yoked on account of some fault does harm to a washer-man, the owner should be fined. The animal is Āpta, not the Āpta should be the pretext for fine. The driver deserves the fine. (80)

Similarly one who says "please protect me" (i.e. one who says sorry) should not be fined; (81) while knowingly or unknowingly, he who takes away the money of another, he should satisfy the owner (of the money) and then should give fine to the king. (82)

He who takes away the rope and the pitcher from a well or breaks that place from where water is distributed to travellers, he should be fined one Māṣa and should put it well. (83)

If a man takes away corn from ten pitchers or even more than that and in the case of other such, a fine eleven times (the cost) should be imposed. (84)

If one takes away gold or silver or valuable garments of noble people, especially of women and also the valuable jewels, deserves to be slaughtered. (85)

For taking away big animals, garments and herbs, the king should impose a fine, after knowing the time and importance of the deed, (86) in the case of cows and the places of Brāhmaṇas, if important works are destroyed too - one who takes away a horse should have his legs cut half. (87)

For taking away cotton thread of horses...cow-dung, gur, curds, milk, butter-milk, water, fruit (88) the vessels of Bamboo, salt, all earthen vessels, or of ash, (89) wine, the flank of an animal, oil and ghee, flesh, honey and anything originated from an animal. (90)

Of other things like these flesh, cooked rice and all other cooked food, the fine should be double the cost of that thing. (91)



In the case of flowers, unripe corn, bush, creeping, plants and creepers whether they are little grown or full-fledged, the fine should be five Māṣas. (92)

In the case of ripened corn and vegetable roots and fruits, whether the attendant is there or not, (one who steals away) should be fined 100. (93)

With whichever limb, a thief does harm to people that very limb should be seized by the king for repudiation. (94)

A Brahmin who is travelling on the road and whose maintenance is exhausted, if he takes two sugarcane or two (Mūlās) or two things of tin or two hogs or fruits of their weight (95) or a handful of any type of grain, Oh Bhārgava, vegetable or anything by which he can buy that vegetable, is not considered sinful. (96)

Manu has said that any thing of herbs, roots or fruits or similarly wood for cooking or grass for cows feeding are not theft. (97)

The flowers grown on an enclosed ground which does not belong to the temple of god and taken for the worship of god, if taken from the farm of others does not deserve a fine. (98)

A man is never, touched by sin, if he kills an animal possessing horns, nails or fore-teeth if it rushes for his slaughter. (99)

He may be a preceptor, a child or an old man, or a Brahmin well-learned, still should be killed without thinking if he is an Ātatāyī (a performer of great serious sin) and rushes (with an intention to kill). (100). No fault comes to a man who kills an Ātatāyī either in public or in private; wrath deserves wrath. (101)

One who takes away our house or farm or goes with the desire of sexual relation with his wife, who sets fire, or gives poison or rushes with a weapon uplifted (102) or who employs magical spells with bad intention or who is back-biting about the king - these are called Ātatāyīs by those who know religion. (103)

One should not speak with a woman who is another man's wife, in a holy place, a forest house, on the river bank, he will be seized by doing so. (104)



One should not talk with women, about the topics which are prohibited; for prohibited talks deserve a fine of gold (coin). (105)

This rule is not for those women who are self-dependent. They are well equipped with men and they keep contact with them in private. (106)

There may be some similarity - one may speak (with a woman) while applying magic (on her) or with maid-servants or with women ascetics. (107)

One who betrays a girl who does not have sexual desire, deserves to be killed immediately. If he betrays a woman who has such desire he should be fined 250 (Prathama Sāhasa). (108)

A beggar or a woman or an actor, if he enters though prohibited should be fined 200. (109)

A man who is appointed there for conducting the thing should be fined as one who goes to another's wife, as also he who gives him that opportunity. (110)

If a man sometimes forcibly betrays the wife of another man, he should be sentenced to death; women should not be taken as guilty. (111)

If a girl has menses, three times in her own house, she should not be fined if she chooses herself her husband. (112)

After giving (in marriage) a daughter if one taking her with him go to a foreign country, he should be killed, because he is a thief, stealing a girl. (113)

When one attacking one's wife dead when without wealth, he is not at fault (of theft), but he should fine him highest with wealth. (114)

If a girl loves a man of upper caste, she should be given to him only. But if she loves a man of lower caste, she should be kept in the house tied. (115)

If a man of lower caste goes to a girl of an upper caste, he should be killed; similarly a girl of an upper-caste cherishing for a man of lower caste. (116)

A girl who does not respect her husband being proud of her relatives (on father's side), should be made to be eaten by dogs, by the king, in place where many people have gathered. (117)



A woman who is of loose character and is betrayed by a man of her own caste, should be kept in the house with all her right seized with dirty clothes remaining alive only with her body. (118)

A woman betrayed by a man of a caste upper than her own, should be punished by shaving her hair. And for one month she should get only ten mouthfuls of grain with her clothes dirty. (119)

If a Brāhmaṇa, Kṣatriya or Vaiśya goes to a Kṣatriya woman, Vaiśya woman or a Śūdra woman, in order he should be fined 1000 (Uttama Sāhasama). (120)

If a Brahmin goes to a Vaiśya woman or a Kṣatriya to Śūdra woman they should be fined Madhyama and Prathama respectively. If a Vaiśya goes to a Śūdra woman, he should be fined. (121)

If a Śūdra does not go to his own caste woman, he should be fined 100 by the king. If a Vaiśya does not go to his own caste woman, double; Oh Rāma, a Kṣatriya three times (122) a Brahmin four times. This is prescribed for those protected or unprotected both; (123)

Mother, Mother's sister, Mother-in-law, the wife of maternal uncle, the father's sister, the friend of father's brother or his pupil, sister or her friend, (124-125) the daughter of one's sister and the wife of the king - these women are told as those who cannot be approached (with a desire of sexual enjoyment). If a man goes to them, his penis should be cut and then he should be killed. If one goes to the wife of his brother, he deserves fine as before slaughter too. (126)

If one goes to an out - caste woman or a woman of a disgusted class, he deserves to be killed. One who enjoys sexual intercourse with animals other than a cow, (127) should be fined Paṇa and her grass and water. And if the best man goes to a cow he should be fined a gold coin. (128)

One who goes to a harlot, should be imposed a fine equal to the money he gives to that harlot. A harlot owing to greed takes the fee and goes elsewhere. (129)

One who takes a harlot telling the name of one man for another, for another man's purpose, that man should give double fee and a fine equal to three times. (130)



Fine for him would be gold Māṣa. Oh Rāma, One who brings articles of enjoyment, but does not give to her, should be made to pay double fee. (131)

And the king too should fine him double, by that the religion is not harmed. If many go to a single one, all of them deserve double fine. (132)

All separately, Oh Rāma, should be fined double of Pana. Neither mother nor father, nor the priest, nor the sons of him who is fit to do sacrifice (133) should be fined 600. Fallen elders may be abandoned but not the mother. (134)

Mother is superior to others because she keeps him in her womb and nourishes him. (And) those who play with false dice should be deprived of Saṇḍanśa. (135)

One who continues study on a day which is prohibited for the study, should be fined three Kārṣāpaṇas. The teacher should be fined double because of his disregarding the usage. (136)

If the study is ended at the time of growing corn, the fine should be a Kṛṣṇala of Gold. One's wife, son, slave, pupil, brother (having both the parent's same) (137) should be punished with a rope or a cane on the back but never on head. (138)

If one strikes in any other way than this, he will get a sin equal to stealing. Or he who plays with dice or gambles - which are banned, (139) either in private or in public should be fined according to the desire of the king. The washer-man should wash the clothes on a surface which is smooth. (140)

If he does not do that, he should be fined a gold Kṛṣṇala. Those who torture the people, Oh Rāma, are as if Devils. (141)

Those who take advance money from people who have got some work to be done and afterwards do not accomplish the work, should be driven out of the state after taking away all their belongings. (142)

Those appointed for their definite works, do not accomplish the work of people, who are pitiless, whose minds are cruel, who create obstructions in all works, who are proud (143) on account of money's warmth, should be deprived of all their belonging by the king. Those who created a forged grant or decree and



who misinterpret the constituent element of the state (seven limbs). (144)

One who kills a woman or a child or a Brahmin or who keeps friendship with those who are fit to be killed. The minister or the judge who renders the work otherwise (145) the king should take all his belonging and drive him out of the state, one who kills a Brahmin, one who drinks wine, who steals, who enjoys the bed of his preceptor (i.e. who enjoys with the wife of his preceptor/Gurupatnī). (146)

All these should be each separately found out who are performers of big sins. Such big sinners should be killed, but if one is a Brahmin, he should be driven out of (147) his own country, after printing a mark (on his face). Now listen to the marks - if one enjoys the bed of the preceptor for sexual desire should be marked. If wine is drunk the banner should be hung outside a tavern. (148)

If he has stolen, a dog's foot; if he has killed a Brahmin, demons; nobody should talk with such persons, nobody should call them and especially nobody should mix with them. (149)

Oh Rāma, they should be abandoned by the people of caste, by friends and by relatives and the king himself should take their wealth (150) and should throw that fine away in water offering it to Varuṇa. A religious-minded king should not kill a thief, expect one who has stolen-property in his possession. (151)

But if a thief having stolen property in his possession is caught with all his tools, he should be killed without thinking. In the city, those who give food to the thieves, (152) who give them vessels or a place to live in all these too should be killed. Also those who try to corrupt the officer of the region on all sides. (153)

Those who remain indifferent, when there is killing (or striking) should be immediately punished like thieves. Those who happen to see people swooned on the road, being harassed by thieves, etc., (154) do not go to their help according to their capacity, should be driven out of the state along with all their dependants. Those who steal the treasure of the king, also those who make friendship with those who are averse to the king, (155) who instigates to rebellion in the case of the enemies, should be slaughtered by various types of killing. Those thieves, who steal the belongings of the king by breaking the chasm (156) should be



hanged to death after cutting their arms. One who destroys a lake should be killed by drowning them in water. (157)

One who takes water from a lake which is already prohibited or if he adds water to it, should be fined Pūrvasāhasa. (158)

Those, who break through the granary or the armoury or the temple, these sinners who do sinful acts should be immediately killed. (159)

One who throws on the main road, dirt (impure things) even when there is no difficulty should be fined a Kāraṣāpaṇa and should be made to clean that dirt. (160)

If one is in trouble or an old man or a pregnant woman or a child should be questioned and that thing should be cleansed, that is the proper situation (of law). (161)

If one gives false medicine, he should be fined Prathama Sāhasa i.e. 250—if he gives false medicine to a male, he should be fined Madhyama and if to a best man, Uttama Sāhasa. (162)

Those who break concurrence of the stick of the flag or the idol, they should give a fine of 500. (163)

If those materials which are without any flaw are made defective or are broken or a gem is pierced, the fine is Prathama Sāhasa. (164)

One who makes a smooth thing rough or do that with respect to its price, also, that man deserves a fine of Pūrva Sāhasa, Madhayama or Adhama. (165)

All the punishments should be inflicted on the main road, so that wicked sinners can be seen experiencing pain. (166)

One who breaks a castle or who splits ditches, who breaks the gates, should be immediately driven out of the city. (167)

In the case of magical spells applied in magic, the fine should be doubled. If a seed which is not ripened is sold or a good seed related to gods is sold, the seller should likewise be fined. (168-170)

One who breaks the line dividing two places, should be killed cruelly. A sinful goldsmith who adulterates all things should be torn to pieces with arrows by a king because he does injustice (to the people). Those who take the money of merchants and then obstruct it with wrong value the king should separately fine all of



them 1000 (Uttama Sāhasa). One who ruins a thing or sells a substitute of the thing (171) should be fined Madhyama Sāhasa and he who commits a fraud, a fine of Uttama Sāhasa. One who abuses the religious scriptures, sacrifice, penance of the country (172-173) as also the deities and virtuous women, deserve Uttama Sāhasa fine. If many give cruel punishment to a single man, the fine should be double. The thing which is taken away by force should be returned and a fine double of that. A Brahmin who remains neutral should be driven out of the territory. (174)

Garlic, onion, a pig, domestic cock and all these animals (having five nails), are allowed. Brahmins who eat other than these (175) should be driven out of their own territory. A Śūdra should be fined a Kṛṣṇala if he eats that which is not worth eating. (176)

For a Brāhmaṇa, Kṣatriya and Vaiśya four times, three times and twice respectively. One who gives inspiration for violence should be fined double. (177)

And he who says 'I will pay and inspire one (for violence) should be fined four times. One who does not give a thing which he has promised or who breaks a house which is sealed, (178) the king should impose a fine of 50 Paṇas, to both of them. In the case of those who are not worthy to be touched. 50 Madhyama Sāhasa and Ardha Sāhasa to one who commits a fraud. (179)

One who deprives animals of their manliness, who destroys the foetus of a slave girl, who feels in the ceremony pertaining to gods, or manes, a Śūdra or an ascetic; (180) after accepting the invitation, one who does not go, all these should be fined 100 Kāṣṭhāṇas by the king. (181)

One who throws a substance in a house which creates trouble (for those living in the house) should be fined a Kṛṣṇala. When there is a quarrel between a father and son, those who out of jealousy and remain (only as witness) should be fined. (182)

One who does fraud pertaining to the fixation of the beam or balance or the weights or does fraud in the case of coins and who does business with these, should be fined Uttama Sāhasa. (183)

A woman who gives poison or sets fire to or kills her husband, elder or her own child, should be disfigured with regard to ears, arms, nose or lips and should be killed with bullocks. (184)



Those crooks who burn farm-house, village, forest or veil or who go to the wife of the king (with a sexual desire) should be burnt with straw-mat fire (strong fire). One who writes the royal order less or more (than) what is (185) dictated, who let go an adulterer, or a thief should be fined (Uttama Sāhasa). (186)

One (= Brāhmaṇa) who spoils a Brāhmaṇa by feeding him with a thing which is not proper for him to eat, should be fined Uttama Sāhasa, such a Kṣatriya should be fined Madhyama, Vaiśya, Prathama and a Śūdra half of that. (187)

One who sells a thing which is on the body of a dead person, one who beats his preceptor, one who mounts a royal vehicle or a royal seat should be fined Uttama Sāhasa. (188)

One though conquered by proper method still thinks - I am unconquerable should be once again conquered. When he comes forward and then should be fined double. (189)

If one invites (for fight) one who is un-invited, the inviter should be killed and also he who runs away when accused, from the hands of a staff-bearer. (190)

That money should be paid by the staff bearer who is void of valour. If it is on account of the fault of a servant, he should pay that fine of the servant. (191)

Again one who is being carried for imprisonment for punishment or for restraint, if he runs away while on the way, the fine should be eight times. (192)

When any dispute is not settled, when one removes one's nails or hair that man deserves a fine of Madhyama Sāhasa. (193)

If one forcibly releases the handcuffs of a man fined or the man who is to be killed, in case of a man sentenced to be killed, he should be killed and if he is to be fined, a fine double (than formerly imposed should be levied). (194)

Those polished people whose dealings are not clean, should be fined double. If they do it knowingly, 30 times the fine should be levied and that should be thrown into water, (195) when little fine is to be imposed, if more is imposed and when big fine is to be imposed, if little is imposed, the less or more fine should be paid from his own house. He who deserves to be killed should be killed



rather than (196) setting him free. But he should never kill a Brāhmaṇa though he has committed sins. (197)

If a Brahmin is worthy of being killed, he should be driven out of the state, with all his money untouched. There is no other sin greater than the slaughter of a Brahmin. (198)

By all efforts, he should keep away from killing a Brahmin. A king who punishes men who are innocent and does not punish men who are worthy of punishment, gets defamed in this world and goes to hell. (199)

After knowing about the guilt, the guilty man and the time, the king should, with the permission of the Brahmins, fix the punishment for those who are fit to be punished and who do not perform the pacification of their sins. (200)

Here ends chapter 72 of the second part of the Viṣṇudharmottara Purāṇa entitled "Levying of Punishment" in the Upākhyāna addressed by Puṣkara to Paraśurāma.

## CHAPTER 73

### Prāyaścitta

Rāma said—A king should inflict punishment on those who do not perform atonement (for their sins), so tell me about the method of atonement. (1)

Puṣkara said—The wise have prescribed atonement for those sins which are done without intention. But as the Vedas prescribe, I think, it can be for (those sins too) which are done at the will of the doer. (2)

There is no doubt that the sin gets pacified by atonement. Of those who do not atone it, it is pacified by the punishment made by the king. (3)

Those who do not perform atonement and who are not punished by the king too obtain hell and are born as animals. (4)

Even if they get a human body, they are like animals; therefore atonement must be performed for removing the sin. (5)

One should never eat the food of the king, an angry man or an afflicted man, as also the food of a man who has invited him if his foot is touched by his food knowingly. (6)



If it is touched by a great sinner, or if it is kicked by a bird initially uncooked food and that touched by a woman in menses (7) (one should not eat) the food of a group of people, the food of a harlot, of enemies and also that which is disgusted, of a cruel thief, of an usurer or of a singer (8) of one who is initiated (for religious ceremony) of a miser or one who is in fetters, of one, who is sinful (cursed), of a eunuch, of a woman with loose character or of a hypocrite; (9) of a physician, of beasts, of a cruel man, of one who eats food left by one 'after finishing eating, which is not worshipped and hence useless, contains flesh, of the woman who has neither sons nor husband, (10) of a enemy, of a slave, food which is very hot, which is not visible of those who are back-biters and false-speaking men, of people who sell weapons, (11) of a washerman, of a cruel man or in whose house there is a paramour, of an actor, of a weaver, of one who does not remember the good done to him by others; (12) of a younger brother who marries before his elder brother, of a wicked man, of a bard, of a rogue; Of a son born in adultery while the husband is, of a widow's bastard and also of him who is under the thumb of his wife, (13) of a blacksmith, of a man of wild tribe, of one who goes on stage, of a goldsmith, of a washerman; (14)

Of one who has falsely become an ascetic, of one who sells oil, of an outcast by a Brahmin without invitation. (15)

Out of all these, the food of any one, if eaten unknowingly, he should fast for three days. And if it is eaten knowingly, he should do penance, of semen, virile and without urine. (16)

If one eats knowingly the food of a great sinner or of one who is impure owing to a death in the family or of a cobbler, a Brahmin should perform the Kṛcchra penance. (17)

If he happens to eat the food of an outcast or a man of the lowest caste, he should do Cāndrāyaṇa. Or if he eats the food given within four days after the death of a man and also food that is smelt by a cow (18) or the food left by a Śūdra or left by a man of low caste, of a woman recently delivered, he should perform Taptakṛcchra for the appeasement of that sin. (19)

After eating a Brahmin's food when he is not pure, a Brahmin should observe Sāntapanam, after eating the food of a Kṣatriya who is not pure, Kṛcchra is mentioned. (20)



Likewise after eating the food of a Vaiśya when he is not pure, he should observe Taptakṛchhra. Similarly when a Śūdra is not pure and he happens to eat his food, the Brāhmaṇa should observe Cāndrāyaṇa. (21-22)

Because by eating the food of a man who is not pure, he also becomes impure, Oh Rāma, impurity remains as long as that man is purified. After the impurification period is over, he should observe Cāndrāyaṇa. After eating the food of the best of Brahmins, when he is not pure, he should fast for one day. (23)

After drinking the water from a well in which an animal is dead or if it has been united with any impurity even once, a Brahmin should fast for three days. (24)

A Kṣatriya in such a case should observe two days fast and a Vaiśya a one day fast. If a Śūdra eats at night, he is purified by eating the five sacred things obtained from a cow. (25)

Even after eating dirty things and even after drinking impure drinks a Brahmin remains impure as long as the food remains inside (the belly). (26)

If a Brahmin happens to eat the stool or urine of a bird, boar, donkey, camel, cow, bile of a monkey, he should observe Cāndrāyaṇa. (27-28)

After eating dried flesh and mushroom grown on land and food which has been put on a butcher's house, unknowingly, he should observe the same vow. One who eats the raw flesh of a pig or a camel, of a cow or a bile of a monkey or of a crow or of a cow, a man, a dog, a camel and who eats the five nailed (animals) (29) and by eating the flesh of an elephant, he is purified by the Taptakṛchhra. After eating a domestic cock or mushroom, he should observe Cāndrāyaṇa. (30)

If a hair or an insect falls (into the food) he should drink Brahmasuvarcalām. And in the food given in honour of the manes, if uncooked food is eaten, he is purified by observing Taptakṛchhra. (31)

If that food is well cooked, he should fast for three days after eating it. During the time he observes a vow, if he happens to take wine, flesh, Oh Bhārgava, (32) garlic, a red variety of garlic onion or alcoholic drink or anything which smells like garlic, Oh best of men, (33) he should observe Cāndrāyaṇa for a month; also if he



eats raw flesh. The red fluids of a tree and of those trees which are grown in a dirty place. (34) Śelu, the milk of a cow that has calved, within seven days, poison, the clay possessed of cough, a quantity of baked cakes and milk. (35)

Except the milk of a cow, buffalo and a she-goat, all other milk should be given up. The milk of these also if ten days have passed after delivery (?) (36)

While she is eating impure things, when she is menstruating, if her calf is dead, her milk should not be taken. All sour things except curds should not be taken. (37)

Those which are with nice flowers and fruits and also which have corn, goose with spread feet, which have red trunks; (38) which are completely dry, crested, having a goad - these should not be used. A kind of quail and a Vartikā, Tittira (Franoline), a Cātaka bird and a peacock can be eaten. Others are prohibited amongst (39) the birds. A rabbit, a frog, a sinew (chord), a rhinoceros, a tortoise (40) are known as eatable. The five-nailed animals are worthy of eating, others should be given up. A kind of fish (Pāṭhīna) red fish and those whose mouths are red may be eaten. (41)

The wise have considered the deer (Rājīva = a kind of deer) a long with the scale at upper portion also (animals) other than these should be abandoned as also those that move in water. (42)

If these are eaten, Oh Rāma, one should fast for three nights, if he happens to eat Cakravāka bird, frog, swan, Tiṭṭibha (= a kind of bird), Madgu (= a kind of aquatic bird). (43)

A raven (or snake), a parrot, a vulture (or a cock), a Cātaka bird, a Sārikā (a kind of a bird), an Indian crane, a falcon or a she-crane, he should fast, for six nights. (44)

Likewise he should observe a fast, if he happens to eat flesh from a slaughter-house. Also (if he eats the flesh of) a goat and sheep and spotted antelope, the small buffalo. (45)

He may eat Raṅku (= a kind of deer), Aṅkūra (= a kind of spotted deer) and black antelope, Gavaya (similar to a bull), after eating the flesh of others, he should fast for three days. (46)

That which is made from barley grain or wheat or things made from milk, which is red, which possesses six kinds of spices,



which is fried and whatever is possessed of oil (47) except these if anything stale is eaten, one should fast for a day. If on account of delusion, water is drunk from a wine-cup. (48)

He should drink the milk found in a conch-like flower. And if the wine kept in the wine-cup is drunk, he should drink that for seven nights. (49)

And if that wine is left by a Śūdra after drinking, he should drink it for five nights. If a student (who has to observe celibacy); happens to shower his semen virile in dream, (50) he should take a bath, worship the sun and say this Vedic mantra - thrice - let my once more...etc. If a Brahmin extinguishes the Agnihotras fire according to his sweet-will, (51) he should observe Cāndrāyaṇa for a month and Virāsana too is good (for him). The slaughter of a Brahmin, drinking wine, stealing and going to the wife of his preceptor (with a sexual desire) (52) are narrated as great sins, as also friendship with such people, speaking untruth with people of high dignity and back-biting, pertaining to the king, (53) false accusation of the preceptor - these are equal to the killing of a Brahmin. Giving up the study of the Vedas, abusing the Vedas, giving false witness, killing one's friend, (54) eating food and other such which are prohibited, these are the six sins equal to the drinking of wine. Taking away a deposit, taking away a servant, horse or silver (of others), (55) is considered equivalent to the theft of land, valuable gems and gold. Pouring one's semen virile in a lady of one's own family or in maidens or in ladies of low caste (56) or in the wife of a son, of his friend - these are considered equivalent to going to bed of the preceptor. The slaughter of a cow for performing sacrifice for one who is not to do sacrifice, enjoying sexual enjoyment with a woman who is another man's wife, selling his own self, (57) abandonment of the preceptor, mother or father, of one's study or one's sacred fire (in the house of a Gr̥hastha) of one's own son and a younger brother who has returned (from the house of the teacher) and marries before his elder brother (58) giving their (i.e. to husband and his wife) acceptance and performance of sacrifice for them, spoiling a maiden, usury, not observing the started vow, (59) selling of a lake, garden, wife or one's own child, not getting the sacred thread at the proper prescribed time, the abandonment of one's relatives, teaching after taking money, (60) learning from a teacher, who



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takes money and selling a thing which is not worthy of sale; establishing rights over all the mines, starting big machines. (61)

The herbs which are poisonous, one who lives on the income of his wife and begging, falling trees which are not dry for the sake of burning, (62) commencement of any activity for one's own sake, eating the food which is censured, not keeping the sacred fire, theft, enjoying women who are not worthy to be approached (for sexual intercourse), (63) the killing of a woman, Śūdra, Vaiśya or Kṣatriya - atheism - these are sins. Creating pain to a Brahmin, smelling the wines which are prohibited to be smelt; (64) crookedness, sexual intercourse with a male - these are narrated as sins which deprive him of his caste (i.e. his Brahmanism is lost). Also the slaughter of a dog, donkey, camel, deer or elephant and of a goat or sheep, (65) of fish, serpent, mongoose - should be known as making a man (varṇa-Śankara) (= of mixed caste). Taking money from those who are sinful, trade, doing the service of a Śūdra (66) and telling lies, these should be taken as making a man unworthy (of honour), killing worms, insects, birds, taking a food of a man who goes to another woman (who is not his wife, for sexual enjoyment). (67)

The stealing of fruits, fuel and flowers, absence of firmness, being fickle-minded - all these sins which have been narrated separately, (68) with which vows removed well-know that. One who has killed a Brahmin, should live in a forest making a hut for twelve years, (69) worshipping Lord Śiva there; he, for his self purification, should beg and should be a target for his enemies who are possessed of weapons, at his own will. (70)

Or with his head downwards should put one's self in the fire having offerings three times or he may perform the Aśvamedha sacrifice or the sacrifice of a bull, which leads on to conquer heaven. (71)

Or he may perform the Abhijit or Viśvajit or he may do the sacrifice Trivṛtā (Agniṣṭoma) or he may walk a hundred yojanas while muttering any of the Vedas; (72) or for removing the sin of killing a Brahmin, he, eating very little and bringing the organs under his control, may gift away all his belongings to a learned Brahmin; (73) or money enough for livelihood or a house with all the implements - with such vows a Brahmin can remove his great sins. (74)



One who has performed the subsidiary sin, killing a cow (or so) should eat barley grain for a month or one who has committed sins may live covering himself with that skin (of the cow). (75)

At the fourth Prahara, he should eat very little and that too without salt and for two months, he, with control over his organs of sense, should bathe himself in cow-urine. (74)

He should follow the cow during the day and should drink water standing with his face upwards. Serving them and saluting them, he should do Vīrāsana during night; (77) when they are standing, he should stand too, when they are walking, he should follow them, when they are sitting, he should sit, having self-control and having no jealousy (in his mind). (78)

If a cow is afflicted or frightened by thieves, a tiger, etc. or has fallen down or fallen into a mine, he should bring her out of that by all efforts. (79)

He should not think of one's own protection, before protecting the cow, with all the strength in sun, rain or too much cold or when there is a cyclone. (80)

If a cow is eating in the house, farm or threshing floor of his own or somebody else's, he should never call her or when she is suckling her calf. (81)

He, after completing the vow, should give to the Brahmins, learned in the Vedas, one bull and eleven cows; if that is not available he should give away all his belongings. (82)

If by tying (with a rope) or by obstructing or by yoking, a cow dies owing to pain, he commits a sin as per the reasons (of the death). (83)

He should do one Pāda in the stable, if tied, two pādas, if yoked, the penance may be without Pāda. If dead, all Pādas should be performed. (84)

If she is dead in the forests or castles or in any uneven caves, one Pāda is told. (85)

If the cause of death is some obstruction, the half should be done, if she is restrained or is carried (very far) or obstructed or yoked to a cart (86) or if partly tied up, she dies in a river, two Pādas should be done or when many are killed on account of being tied or obstructed. (87)



If a physician gives wrong medicine, he should observe the vow pertaining to the cow, twice or when her horn is broken or any bone is broken or her tail is cut. (88)

Barley water should be drunk as long as she becomes all right. If a cow is killed by many, owing to bad luck, (89) then all of them separately should do one pāda for that killing. While examining the cow with some machine the foetus falls down (90) and in that if the cow dies, nobody is at fault. He should give herbs and oily food to the Brahmins. (91)

If, while that is being given, a cow dies, there is no fault of the giver. Those who have committed subordinate sins should also observe the same vow. (92)

For becoming pure Avakirṇī Vrata or the Cāndrāyaṇa should be done on the seventh part of the day on the place where four roads meet. (93)

According to the ceremony enjoined for Pākayajñas, he should silently perform sacrifice during night time. After offering oblation to the fire with due ceremony, then 'Samit.....' this Vedic mantra should be chanted. (94)

He should pay oblation, with ghee, in honour of the wind, Indra, preceptor and fire. If a Brahmin, while observing a vow knowingly releases his semen (95) the experts in the religion and truth-speaking people consider that as an attack on the vow. For the successful accomplishment of that, he should put on the skin of a donkey (96) and should beg from seven houses, repenting of the deed done by him. Living on the food got from them, depending on time (97) and ejecting from that purifying ablution thrice, he is purified within a year. And by unknowingly killing a foetus, he should perform the vow which is laid down for killing a Brahmin. (98)

The Kṣatriya or a Vaiśya doing sacrifice with a woman in her courses or by speaking false as a witness or by entering in controversy with elders, (99) by taking away a thing deposited or by killing a woman or a friend or by drinking wine, owing to delusion, a Brahmin should drink the wine called fire, (100) when the body is burnt with that, he is released from that sin or he may drink cow-urine which has colour of fire or may drink water, (101) milk, ghee till death or cow-dung or liquid of that. Or he may eat



small particles of corn (from the cow-dung) for one year or may eat oil-cake once at night. (102)

For removing the sin caused by drinking wine, he should put on clothes made of the bark of trees, put on matted locks of hair (Jaṭā), should keep a flag and should purify thus himself from wine. Then he is considered to be sinless. (103)

Therefore a Brahmin or a Kṣatriya or a Vaiśya should not drink wine. The wine should be understood as of three types Gauḍī, Paiṣṭi and Mādhvī - that of Gur, that obtained from rice or some grain and that which is with honey. (104)

Just as one, similarly all these wines should not be drunk by Brahmins; wine, intoxicating drinks, flesh and wine-food of Yakṣa-demons and ghosts (105) should not be eaten by a Brahmin, who eats the oblation offered to Gods. Mādhvika liquor, distilled from the flowers of Madhūka tree, got from sugarcane, the wine of the fruits of jujube tree, of dates, of fruit, (106) the juice of grapes, the wine made of grapes-kind of intoxicating drink and created from coconut - these ten types of wines should not be drunk by a Brahmin. (107)

A Brahmin whose Brahmanism is plunged at least once in wine, his state of being a Brahmin goes away and he becomes one (like) a Śūdra. (108)

Now I shall narrate about the fixed rules about the theft of gold. A Brahmin who steals gold or who abuses the king (109) should declare his deeds and say "You please punish me" taking a club (in hand) he himself should give it to the king (110) and being killed by that once he is purified of that theft. Or a Brahmin is purified even by penance. One who wishes to remove the sin caused by the theft of gold by penance, (111) that Brahmin should put on the garments of the bark of trees and in the forest he should observe the vow which a killer of a Brahmin observes. One who goes to (enjoy) the bed of his preceptor should confess it and sleep on a bed of iron (112) while embracing a burning (female) image made of iron. Then he is purified by death or he, by cutting his penis and the bag containing the testicles and holding them by hand, should go into the south-western direction, straight till he (113) falls down. Or with his limbs moving like a swing, wearing garments of bark, with his beard grown he may live in the solitary



forest (114) perform attentively for one year Prājāpatya, Kṛcchra and for three months should repeat the Cāndrāyaṇa controlling his sense organs. (115)

Or, for the removal of the sin of enjoying the bed of his preceptor, he should live upon the soup of barley grain, fit to be offered in sacrifice and doing some work which is undignified for his caste; (116) he should perform the Prājāpatya Kṛcchra, which is very painful even if he has no inclination for it. In honour of Śankara pertaining to his Kṛtyās he should (offer) the dark spot of the moon even though he does not like that. (117)

And for three days, he should torture himself with dirty things, ½ of the killing of a Brāhmaṇa is prescribed for the killing of a Kṣatriya. (118)

In the case of a Vaiśya, it is 1/8<sup>th</sup> and in the case of a Śūdra, it is 1/16 the part without intention. If a Brahmin kills a Kṣatriya (119) he should give one thousand bulls and cows for purifying himself or he may carefully, with control over his sense organs, perform the vow of Brahmahatyā for three years wearing matted locks of hair. (120)

After killing a Vaiśya who is engaged in his own occupation, he should live far away from the city under a tree and observe his atonement, for one year and should give one hundred cows. He who kills a Śūdra may perform the same vow for six months (121-122) and may give a bull to a Brahmin or eleven cows which are white. After killing a cat or a mongoose, a blue jay (cāṣa) or from (123) a frog or the alligator (sinew) or an owl and crows, he should observe a penance similar to the killing of a Śūdra. He should drink milk for three nights or should walk one yojana. (124)

He should touch the water from a flowing (river) or should chant the hymn Trivṛtta. A Brahmin for killing a serpent should give a sharp-pointed stick of iron. (125)

If he kills a boar, six heaps of husk, Somaka beans or a pitcher full of ghee, a basket full of sesamum if the Tittira bird is killed. (126)

If he kills a parrot, a calf two years old or that same, if he kills a Krauñca bird, or a swan, a Balāka, an Indian crane and peacock. (127)



If a monkey or a falcon or a small bird touches him he should give a cow to a Brāhmaṇa. He should give a house, if he kills a horse or five black-bulls, if he kills an elephant. (128)

If he kills a goat or a sheep which is not two days old or kills a donkey one year old or after killing a deer if he eats raw flesh, he should give a milch cow. (129)

After killing a camel that does not eat raw flesh and that is young, he should give a Kṛṣṇala (a coin), a bow with the string, a calf etc., separately for purifying himself. (130)

For beating a woman of any of the four Varnas, not knowingly, spiritual punishment will be in accordance with the caste especially for the three upper classes. (131)

If the woman dies or does not die, he should observe the vow for killing a Śūdra. If the penalty for slaughter of serpents etc., is not possible to perform with money, (132) a Brahmin should perform the Kṛcchra one by one for the removal of the sin. If he cuts fruit bearing trees, he should chant the hymn a hundred times. (133)

If he destroys bushes or creeping plants or creepers or the spreading creepers with flowers or if he kills living things that have bones (134) or even many who do not have bones, he should perform the vow of Śūdrahatyā. (135)

From the sin of killing those not possessed of bones he is purified only by Prāṇāyama (= the exercise by breathing). Those things which are born in grain etc. and those born in liquid (136) or created in fruits or flowers (if they are killed) eating ghee is the means of purification. The herbs which are grown in wood or grown naturally in the forest, (137) if they are cut without any reason, a Brahmin should go to a cow for one day taking a vow (of drinking only milk); with these vows, the sin originated from the killing should be removed. (138)

Now listen to the method of the vows which removes the sin of theft. If a Brahmin steals grain or money knowingly (139) from the house of a man of his own caste, he is purified by doing Kṛcchra for one year. If he takes away men (servants) or women or a farm or house, the water of a well or a water reservoir then its purification (140) is got by Cāndrāyaṇa. It is said, by stealing small things from another's house, (141) he should do Sāntapana



Kṛcchra for purifying one's own self for removing that (sin). If articles of food are stolen or a vehicle or a seat (142) or flowers, roots or fruits then the purification is of the five things obtained from a cow. For the theft of grass, wood or trees or of dried corn or gur (143) garments, of leather, flesh, for three nights he should fast. Also of gems, pearls, red gems, of copper and of silver. (144) (For stealing) the things of iron, bronze and stone for twelve days he should eat only particles of grain. For (the theft of) things made of cotton, silk or wool or those having two hoofs or one hoof, (145) of birds, fragrant things and herbs and ropes, he should drink only milk for three days. A Brahmin should remove his sin for stealing by vows like these. (146-147)

The sin got on account of approaching women (for sexual intercourse) who are not worthy to be approached, should be removed by the following vows. He should observe that same vow which one observes for enjoying the preceptor's bed, for pouring his semen and virility in other types of (creations, i.e. animals etc.) also for pouring it in the wife of a friend's son, in maidens or in women of outcast, one's father's sister, one's own sister, sister's daughter or mother. (148)

For going to the mother or brother's daughter, he should observe Cāndrāyaṇa. These three should not be approached, married by a wise man of relatives (149) those who are married to his father and those who have married in a caste lower than her own. If a man pours his semen in women, who belong to a type other than human or in a menstruating woman or in animals, (150) he should perform the Kṛcchra Sāntapana or after enjoying intercourse with a man or woman. (151)

He should take a bath with clothes on at day time in a carriage where oxen are yoked. By enjoying an outcast or low caste woman or by eating with her or by accepting from her, (152) but if done intentionally, he becomes that (Cāṇḍāla etc.). A woman who is spoilt by another, should be kept by her husband restrained in a single house (153) and should be made to perform that vow which is enjoined on a man who enjoys the wife of another. If invited by a similar man if she gets spoiled again, (154)

Kṛcchra Cāndrāyaṇa purifies her. It is said—that which a Brahmin observes if he enjoys a low-caste woman (155) if he (= a Brāhmaṇa) eats the food given by these, while begging, he should



remove (that sin) by chanting the verse continuously for three years. This is the atonement narrated for the sinners of all the four castes. (156)

Now listen to these atonements pertaining to keeping relation with those who are fallen. One who keeps relation with a fallen man, he himself falls after a year. (157)

For performing sacrifices, for teaching, for giving gifts, for speaking, for drinking, eating and sitting with him (a Patita) a man should observe that vow only which is concerning that type of sin done by him for which he is considered fallen, (158) so that he may be purified from the sin of keeping contact (with the fallen man). A fallen man should be offered water, with all his relatives up to seventh day (159) (as if he is dead, though he is alive) on an inauspicious day in the evening in the presence of those who know (the cause of his falling), the priest and the preceptor. Always a maid servant should offer a pitcher full of water as if he is dead. (160)

If they sit near him for days and nights, they are not purified along with their relatives. Therefore one should keep away from speaking or sitting with them, (161) giving of the inherited property to them or going on social visit to them and if he is the eldest son (in the family) that share to be given to the eldest, should not be given to him and the money which is to be given to the eldest (162) may be given to the younger one who is virtuous. After doing atonement, a new pitcher full of water (163) they should get from him only and then after taking bath in a pious water reservoir putting that pitcher in water and entering into their own house, (164) they should perform all the works pertaining to relatives as before. The ceremony should be the same in the case of fallen women too. These Patitas (fallen) should be given clothes and food and drinks and they (165) may stay near the house, but with those sinners (who have not done atonement and hence are not purified). No relation should be maintained, (166) but if they have performed the atonement they should never be contemned. With those who have killed a child or/and those who have forgotten the good done to them by others even if they have purified themselves according to religion. (167)

One should not live also with those who have killed a man who has come for refuge to them or have killed a woman. Those



Brahmins who do not utter the Sun verse according to the proper ceremony (168) should be made to observe three Kṛcchras and should be once more given the sacred thread with the proper ceremony. Those Brahmins who do work which is not enjoined on them, should do atonement. (169-170)

Those Brahmins who are abandoned and do that work living amongst them, are purified after giving away the money which they have earned by doing a censured work or by recitation of mantra or by Penance chanting three times the mantra, being well-attentive and performing 1000 Gāyatrīs. (171)

And after drinking milk in the cow-stable for one month, he is relieved of the sin got by earning money by a wrong work. When he returns from the cow-stable who has bowed down to them emaciated owing to fasting. (172)

People should question him - Oh gentleman, what do you wish? Speaking the truth to these Brahmins he should give grass to the cows. (173-174)

Then he should be accepted in a pious place which has of cows. After performing a sacrifice of one who is not given the sacred thread or big magic, he is purified by doing Kṛcchra with three (verses), if a Brahmin abandons a man who has come to him seeking protection; or if he disregards the Vedas (175) that sin gets removed, if he eats very little for one year. If he is bitten by a dog, fox or serpent of his city or by any that eats raw flesh (176) or by a cow, horse, camel or boar, he is purified by doing Prāṇāyama and by eating at every sixth meal and chanting the Vedic mantra, (177) performing Śākala (a school of Ṛgveda) sacrifice always is the thing which purifies a sinner. If a Brahmin knowingly mounts a vehicle to which a camel or a donkey is yoked (178) he is purified, if he bathes naked and does Prāṇāyama or he should put his body in furious water without beginning or end (179) and should jump out of it with clothes and then by embracing a cow, he is purified. If he violates the daily rites as told in the Vedas (180) or if he does not observe the vow of Snātaka (= one who has finished his study and taken the necessary auspicious bath), the atonement is observation of a fast. If he contemns a Brahmin or if he addresses his elders in an insulting tone, (181) he should take a bath and then observing a fast for one day, he should please him bowing down to



him. If he happens to strike them even with a straw or if he ties them on the neck by a garment (182) or if he defeats them in discussion, he should bow down to him and should please him. With an intention to kill a Brahmin, if he assails him with weapons or injures him, he goes to hell for one hundred years and one thousand years (respectively). As many (drops of) blood as the dust takes of a Brahmin (183-184) for that many thousand years the doer goes to hell. On assailing, he should perform the Kṛcchra and for injuring he should perform Atikṛcchra. One in whose house a Cāṇḍāla man resides without being recognised, then he should make atonement for that when he is recognised after sometime. Or Cāṇḍrāyāṇa is the best purifying thing for a Brahmin. (187)

In the case of (living in the house) of Śūdras, Prājāpatya (is the purifier) and everything else according to that Gur, Saffron, Salt and all other grains (188) should be brought near the door and should be burnt and the vessels made of clay should be thrown away. (189)

For other remaining articles their purification has been narrated. One who has taken his cooked food, should do the half Kṛcchra. (190)

Those who eat dried food, should do only a quarter (of Kṛcchra); Lord Manu has said so. If they are made to descend into a well then those Brahmins, who are spoilt only on account of touching (191) are purified by observing a fast and by eating five things obtained from a cow. A Brahmin who without intention, eats while touching a Cāṇḍāla (192) should perform Cāṇḍrāyāṇa or Taptakṛcchra. In case of those who are born from the mixture of castes like the Cāṇḍāla and others who are condemned, (193-194) for eating or drinking their things, a Brahmin gets purified, after six nights. After eating the left-over of an outcast, the twice-born who drinks water unknowingly in the vessels of a well of an outcast (195) should perform Sāntapana Kṛcchra while a Śūdra should fast for a day. If a rejected man touch a Brāhmaṇa or if a Brāhmaṇa is touched by a dog or a Śūdra (196) he is purified after fasting for a night and eating the five things obtained from a cow. If a best Brāhmaṇa is touched by a rejected man, he also becomes rejected. (197)



For that he should take a bath three times and should take food at night keeping control over speaking, if touched by a Kṣatriya he should take a bath at night. (198)

If touched by a man of his own caste and if some impure thing touches him, he should fast for a day and night and is purified by Pañcagavya. (199)

When a Brahmin is travelling on the road and if the forest is without water and when he has with him cooked food, if he discharges urine (200) he should not put that article (cooked food) on ground, but should put it on his head and after doing the purification in due manner and sitting properly, (201) he should sprinkle that food and keeping it up should show it to the Sun. If the Sun is not there, to fire or to a goat. (202)

After abandoning three mouthfuls from that food, the remaining is considered pure, so for those travellers who are taken away by Mleccha or thieves in a forest. (203)

I shall now tell you about the atonement for purifying (the sin obtained) from eating things which should not be eaten. When they return to their own country according to their castes, (204) a Brāhmaṇa after doing half Kṛcchra, should get sacred thread once more, a Kṣatriya at the end of one quarter (deserves sacred thread), a Vaiśya half of that when half done (205) and a Śūdra only after doing a quarter and after giving gifts is purified. A woman in menses, if touched by another woman of the same caste who is in menses, (206) is purified by observing a fast for a day and a night, is purified (completely) by taking a bath. One who, after passing urine, goes on the road without doing purifying deed and forgetting that, if he drinks water, (207-208) he is purified if he observes a fast for a day and night and takes Pañcagavya (A twice-born) after discharging urine and without purifying the self, if he takes food owing to delusion, he is purified if he drinks barley liquidised for three nights. Those who have abandoned five Mahāyajñas (= duties of a house-holder) or who are fallen from asceticism, (209) who have come back without any future hope (i.e. a Brahmacārī, returning without studying) for them purification is being narrated now. They should be made to observe three Kṛcchras or Cāndrāyana. (210-211)



He should be once more given to the purificatory rites, like Jātakarma and others. If a shoe or any impure thing like a puppet or cow-dung touches his mouth, then the Pañcagavya is the purification. On selling of seeds or earning livelihood with dark blue things (= the work of a farmer (212) a Brahmin falls by wearing a dark-blue thread (bathing, giving gift, penance, sacrifice, repeating the Vedas and giving oblation to manes). (213)

All his Mahāyajñas are futile if he accepts Sūtrasūtra. When a black-blue or red garment is worn on his body by a Brahmin, (214) he after fasting for a night is purified with Pañcagavya. If a black-blue wood is broken by the legs of a Brahmin (215) and if blood comes out, he should observe Cāndrāyaṇa. The ground where a Nīla thing is sowed, is always impure. (216)

The limit is still twelve years (it remains impure of a low caste) after that it becomes pure. If a woman in menses is touched by an outcaste (217) on the fourth day when she is pure, an atonement is her purification. She should observe fast for three nights and eat Pañcagavya; (218) if a woman in menses is touched by a man abandoned, she should not eat till she becomes pure. (219)

An outcast and Cāṇḍāla happen to touch the smoke issuing from the pyre on which a dead body is being burnt or if he touches a woman who has recently delivered, the man who touches a dead body or a dog becomes pure immediately by taking bath. (220)

By touching a bone which is oily, a Brahmin becomes pure by taking a bath. If the bone is not oily (he is purified) by sipping water or embracing a cow or by looking at the Sun. (221)

He is not degraded, if he is touched by the muddy water of a highway. He should smear his body with clay and water and then get purified. (222)

If he has vomit, he should take a bath in a solitary place and drink ghee; by that he is purified and he is purified only with a bath after shaving. (223)

A twice-born, who eats sitting in a row with those who are considered fit for a row, is purified by fasting for a day and a night and taking Pañcagavya. (224)

If a Brahmin takes food when the sun or moon are eclipsed, he should observe Cāndrāyaṇa. A student (Brahmacārī) if bitten by a



dog, should drink milk for three days at evening time; (225) a householder for three nights and an Agnihotrī for one day. If the bite is above the navel then that (fasting) should be double. (226)

If the bite is on the arms, it should be three times and if on the head, it should be four times. One who is dead with a knot (= one who is given capital punishment) or has committed suicide - if his dead body is touched by a Brahmin, sometime (227) purification from that is obtained by Taptakṛcchra always. One who commits suicide by a rope like that, (228) if his funeral rites are done by a Brahmin, he is purified by doing Taptakṛcchra. If any impure thing has entered in any organ (229) he gets purified by fasting for a day and a night and taking Pañcagavya. The twice-born should be purified by these vows which I have described. (230)

Those sins which are not confessed and shown out, should be made well by uttering mantras and performing sacrifices and by confessing (to someone) by repentance, penance and study. (231)

A man who has committed a sin, is relieved from the sin (by these) and others by giving gifts. As a man performs a religious act by himself but does not make it public, (232) so he is gradually relieved from that sin. One should remember it (afterwards), after doing a sinful act and if so he is relieved from that sin. (233)

As his mind goes on censuring that sinful deed, so gradually his body is relieved from that sinful act, (234) "I will never do that again" a man should try to put that Oath in practice, when he has no other work, thinking in his mind that deeds done here ripen after death. (235)

He should always do good deeds mentally, verbally and by doing it actually, whether done knowingly or unknowingly a deed which is wicked, he is relieved from it, if he does not repeat it. (236)

By performing those deeds his mind gets pleased, he should do penance i.e. serious efforts for that till his mind gets satisfaction. (237)

Properly thinking about the importance or unimportance of things, I have narrated to you how to reach the blessed state, if in those deeds the mind does not get determined, then (that should be done) with (the help of expert Brahmins or by any clever man) (238).



Here ends chapter 73 of the second part of the Viṣṇudharmottara Purāṇa entitled "Prāyaścitta" in the dialogue between Mārkaṇḍeya and Vajra.

## CHAPTER 74

### Rahasya Prāyaścitta

Puṣkara said—This is the atonement according to proper ceremony which relieves one from Sin. After this, know from me the atonement (of sins) which are kept secret. (1)

The best Brahmins with their sense organs in control are released from the sins after one month by repeating in mind (= not loudly), the Puruṣasūkta (2) and sixteen Prāṇāyamas and if done daily, purifies a man within one month even if he has killed a foetus. (3)

Chanting the Kautsa and the hymns addressed to Vasiṣṭha, of Lord Śiva and the Śuddhavati mantras even a drunkard is purified. (4)

After uttering even once the Vāmīya and Śivasāṅkalpa mantras, one becomes spotless from (the sin of) stealing gold in a moment; (5) and also chanting the Puruṣasūkta, one who has committed, (the sin of) going to the bed of a preceptor is relieved. (6)

One who does not want to atone for the sins—great or small—should for one year chant the hymn - and those related with it. (7)

After accepting (the gift of one) who is not worth accepting or after eating the food condemned, if a man chants Taratsamadiyam for three days carefully (8) and Somaraudra of the fire, he gets purified in the matter pertaining to the truth or he may take a bath in a flowing water-reservoir and should chant Paryasyam - hymn thrice. (9)

The sinner should utter the group of seven verse - "Advā rasānām....." If he has committed some secret sin, he should live on begged food for one month. A Brahmin, if he offers ghee in fire for a year with (10) the verse pertaining to Śākalahoma or if he desires, he is able to remove even a very great sin by uttering "Vāmana.....". (11)



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That Goddess named Drupadā is established in the Yajurveda going round three times under water, a man is relieved of all sins. (12)

One who has performed a Mahāpātaka (= great sin) should carefully remain away from a cow, well repeating the Pāvamānīya hymn, he becomes pure by begged food (13) or attentively repeating thrice the Vedic hymn in the forest, he is relieved of all sins, purified by three liberating mantras. (14)

He should carefully fast for three days - Then he is relieved of all sins by chanting thrice the sin removing mantra (15) just as the Aśvamedha sacrifice removes all sins, similarly the Aghamarṣaṇa hymn removes all sins. (16)

Even if he kills all the three worlds or takes food from anywhere, if a Brahmin is possessed of the Ṛgveda (= knowledge of Ṛgveda), he never obtains sins of any sort. (17)

Repeating well the Ṛgveda hymns or being well attentive to the Yajurveda or with Sāma songs full of mysteries, he gets free from all sins. (18)

Just as by falling in a great lake, a lump of earth is destroyed, in the same way all the sins are destroyed if plunged in the three Vedas. (19)

The root of all (religious things), the Ṛgveda hymns and the mantras of Yajurveda and various Sāma songs - these three Vedas should be known. One who knows them is called Vedavit (= one who knows the Vedas). (20)

The root of all is the 'Om' comprising of three letters, in which the three Vedas are established, which are very deeply secret; who knows this Om, knows all the Vedas. (21)

The repetition of the Vedas daily according to one's capacity is equal to the performance of big sacrifices, which destroy immediately the sin obtained by Mahāpātakas. (22)

Just as burning fire within a moment turns to ashes all the fuels, similarly a man who knows the Vedas burns sins immediately with the fire (23) of knowledge. Those who, with devotion, go (for protection) to the Lord Vāsudeva, the Lord of the whole world and the main root of the entire world, they shaking away all their sins, become in this world awfully like the moon and sun. (24)



Here ends chapter 74 of the second part of the Viṣṇudharmottara Purāṇa entitled "Rahasya Prāyaścitta".

## CHAPTER 75

### Śaucavidhi

Rāma said—Tell me about purification from the impurity of death and birth, Oh lord; tell about the purification of materials also. You know all as they are, (1)

Puṣkara said—For the Sapiṇḍas people of the same line, the impurity pertaining to death is told for ten days. For Brahmins, the same for birth too, Oh best of Bhṛgu. (2)

A Kṣatriya after twelve days and a Vaiśya becomes pure after a fortnight. Similarly a Śūdra becomes pure after a month, Oh Son of Bhṛgu. (3)

Oh best of Bhṛgu the purification of the wives and the maid-servants is according to their husbands and when the boss dies, it is Yautuka. (4)

In the case of Kṣatriya, Vaiśya or Śūdra, they are purified in order after six, three and one day and a Brahmin immediately; when the boss is a Kṣatriya, there is nothing to be thought about here. (5)

When the boss is a Vaiśya or a Śūdra, a Kṣatriya is similarly pure (immediately) and after six and three nights (a Vaiśya and Śūdra respectively), when (the boss is a Śūdra, a Śūdra after six and a Vaiśya likewise (i.e. immediately). (6)

In the case of the death of an infant, whose teeth have not appeared, purification is immediate. In the case of a child whose Cūḍākarma ceremony has not been performed, the purification is after a night, it is said; (7) similarly for one whose Upanayana ceremony is not performed, the purification is after three nights. After that (= after Upanayana) the relatives get pure after ten days. (8)

In the case of those who are younger than three years, the purification is after five days. If three years are already completed after that, purification is after twelve days. (9 If six years are



completed, the purification is after a month. In the case of females, whose Cūḍākarma is not performed, the purification is after a night. (10)

Similarly the relatives are purified after three days in the case of girls whose Cūḍākarma is done. In the case of married girls there is no impurity told on her father's side. (11)

If she has delivered a child in the house of her father, the purification (of the members of the family) is after one night. A woman who has delivered becomes pure after ten nights - not by any other ways. (12)

If a girl, though married, dies in her father's house, her relatives are purified after three days, there is no doubt. (13)

That girl, who, without being married, comes in menses in her father's house and if she dies that impurity is never removed. (14-15)

When people living in other countries listen to the death or birth of a family-member, he becomes pure when the days remaining out of first ten days are over. If ten days have already passed he is considered impure till three nights. And if a year has passed he is purified by taking a bath only. (17)

Likewise when the maternal grandfather dies or the preceptor dies or when sons who are not aśura (= of his own blood) die or wives gone to others (though married to him) (18-19) or the wives which belonged to some other man (before marriage), purification is after three nights. When the king dies in the city in which he lives, as also when the maternal uncle or father-in-law dies or when the wife or sons of the preceptor or a Brahmacārī student, the impurity is for one night as also when a man who had given a gift of grain to him dies. (20-21)

When there is miscarriage purification is considered after as many nights as the month of the pregnant woman. This is about all the castes without any distinction. In case of a Brāhmaṇa of one's own family, a Brāhmaṇa is purified after ten nights, a Kṣatriya after twelve, a Vaiśya after a fortnight and a Śūdra after a month. Oh Bhārgava, (22)



Oh Bhṛgu for those who have committed suicide by burning in fire or drowning in water or for those who are fallen or killed by lightning or weapon, there is no impurity. (23)

A virtuous woman(devoted to her husband), a man who has taken some religious vow, a celibate student, those who have been initiated for a religious ceremony of the king and those who are busy doing royal work are described as having no impurity. (24)

If one follows a dead body voluntarily, whether he belongs to the same caste as his or to some other caste, after taking a dip in water along with worn clothes and after eating ghee, he is purified. After sexual intercourse or after taking the smoke of cemetery, an immediate bath is prescribed. (25)

The purification is after ten days, in the case of birth or death. There is no ceremony to be performed for becoming pure and there is no sin in accepting gifts (given on these occasions) of men, animals or corn. (26)

Here ends chapter 75 of the second part of the Viṣṇudharmottara Purāṇa entitled "Śaucavidhi" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 76

### Pretanirharāṇa

Puṣkara said—A Śūdra should never carry (to cemetery) the dead body of a twice-born. A twice-born should not carry the dead body of a Śūdra - both commits sin (by doing that). (1)

Those twice-born who carry the dead body of a Brahmin having no relatives, obtain the fruit of sacrifice for each step from the beginning. (2)

One who gives wood for the burning rite of a helpless dead or who puts fire to that wood in public, gets victory in war. (3)

After placing fire in the pyre, doing Apasavya, keeping the sacred thread, rest on right shoulder of a dead relative and after going round the pyre, all his relatives should take a bath. (4)

Three handfuls of water should be offered to a dead man and after stepping the foot on the stone on the gate, they should enter the house. (5-6)



Then they should throw rice in fire attentively and chewing nimba leaves, should sleep alone on the ground. They should carefully eat only that which is bought or got. They should not eat flesh and should not approach wife (for sexual intercourse) (7) and should offer likewise a Piṇḍa to the dead everyday, as long as impurity continues. But when that is gone, (8) they should shave the beard and should take a bath with white mustard and sesamum and should change their clothes and worship Brahmins, Oh Rāma. (9)

When an infant who has not got teeth or when it is fallen down from the womb, neither the burning in fire ceremony should be done, nor the rite of offering water. (10)

Oh Rāma, collecting the bones should be done on the fourth day. After the collection of bones, touching the family members is enjoined after shedding tears with the relatives of the dead. One should (11) take a bath with clothes on after the collection of bones, one who takes a bath, gets purified after that, (12) says the Vedas. The dead man benefits if the bones are thrown into the water of the Ganges. (13)

The Ganges, the girdle of heaven, has been brought down from heaven on the earth only for the plunging of bones of great Sons of Sagara. (14)

Oh best of Bhṛguś, all the sons of Sagara had been in hell, (15) but were made to attain the imperishable heaven by Bhagīratha with very hard penance in former days by drowning (their bones) into the water of the Ganges. (16)

Oh Rāma, as many bones of a man as are dip into the water of the Ganges, for that many thousand years, a man enjoys himself in heaven. But for those who commit suicide or who are fallen, no rite as such is enjoined. (17)

Still their (bones) too if plunged into the water of the Ganges, it will be beneficial to them. Whatever is given to the fallen, a funeral rite or a handful of water, (18) that dead man does not get it, it gets destroyed in the sky. But those who want to favour a fallen dead (19) may perform a sacrifice to Nārāyaṇa; by that he gets that favour. God Viṣṇu who keeps (in his hand) a Conch, a wheel, a club, has no birth, no death. (20)



That lotus-eyed is without destruction, hence the thing offered to him does not perish. Anything given in any manner to the God of Gods Janārdana (21) should be considered as imperishable. The only worthy place is He; He is called Pātra (= Protector) because he protects us from others (enemies). He who saves a falling man is only one, that god, the killer of (demon)

Madhu, (22) whose valour and strength is not measurable, who is very lustrous, who destroys fear and sin. That dignified one is Hari, he is fit to be worshipped by even those who have been spotted with hundreds of sins. He, that Vāsudeva, gives heaven to people. (23)

Here ends chapter 76 of the second part of the Viṣṇudharmottara Purāṇa entitled "Pretanirharāṇa" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 77

### Preta-Kriyā

Puṣkara said—When the period of impurification is finished he should take a bath attentively, he should feed the Brahmins who have taken a bath, who are well-decorated, applying fragrant substances and nice clothes, (1) who are well-seated with their faces towards the north and who are well-attentive. (2)

They should all utter mantras simultaneously in the vicinity of the food left by them. One Piṇḍa should be placed. His name and the name of his family (Gotra) should be uttered, being well-attentive. (3)

When the Brahmins have finished their meals and after they are honoured with money gifts, when undestroyable water has been offered along with the utterance of the name and the family names, (4) a piece of land four Aṅgulas wide and twelve Aṅgulas long should be made. Also three (furrow) or trenches should be made. (5)

In the vicinity of these trenches; three fires should be made ablaze, for the moon, fire and Yama attentively. (6)

Then the oblations should be offered well, three to each and the offering of Piṇḍa should be performed as before separately. (7)



It should be poured with curds, honey and flesh, if there remains place in the middle, then more than that, should be done (8) or all this may be completed within twelve days. If there is an additional month during that year, (9) then at the time of the twelfth funeral rite that pertaining to the additional month also should be done. (10)

When one year is over, the funeral rite should be performed for the deceased similar to the usual Śrāddha and after that to his three ancestors. He should offer, being well-attentive, four Piṇḍas hereafter giving the discharged or the land equal to that. (12)

The Piṇḍa of the recently deceased should be mingled with the other Piṇḍas, Oh Bhārgava. Similarly the vessel of the deceased should be mixed with the other vessels (13) with regard to all the three, this rite should be done separately. For a Śūdra too this rite is enjoined but without mantras. (14)

For women this rite should be performed without reciting mantras and the annual Śrāddha should be performed every year as long as he is alive according to the same ceremony with devotion and attention. (15)

As long as one year is complete, food and a pitcher of water should be offered to the deceased with devotion every day. This should be done by the relatives; one should not lament while doing this and should not do anything (for the dead) while lamenting. (16)

Here ends chapter 77 of the second part of the Viṣṇuharmottara Purāṇa entitled "Preta-Kriyā" in the words of Puṣkara addressed to Rāma.

## CHAPTER 78

### Consolation of Relatives

#### (*Bāndhava Samāśvasānam*)

Puṣkara said—Those whose relatives is dead should be consoled by wise relatives with words full of religion. Listen to me about those and others. (1)

In this supportless time, which goes on passing always, I find no created being, whose existence is permanent. (2)



The sandy streams of the Ganges, when the rain is falling, may be possible to count, but not the ancestors who have passed away. (3)

With every creation, fourteen Indras are destroyed and also the fourteen Manus, the chiefs of the whole world. (4)

Many thousands of Indras and the demons have been destroyed by time - what to talk of human beings? (5)

Many Rājārṣis possessed of all virtues, the gods and sages have been destroyed by time. (6)

Those who are so strong can be the cause of destroying the entire creation. In this world, they too are dragged away by time, it is difficult to get a victory over time. (7)

Attacking all the time leads that to the other world. It looks neither at the deeds nor at the man, then what is the use of lamentations? (8)

Death is the fixed thing for everybody who is born and rebirth is the fixed thing for a man who is dead. In this matter, which is difficult to be removed, there is no help in this world. (9)

When people by lamentations can do no benefit to the dead, therefore one should not lament but should do deeds (which benefit the departed soul) with effort. (10)

For his help, his good deeds and bad deeds go with him, what good can be done by the relatives whether they lament or not? (11)

The deceased cannot stand near, when the relatives are impure but he comes near the same relatives when they offer Piṇḍa and water. (12)

Before Sapiṇḍikaraṇa the mingling of the deceased is known as *Preta* (gone for), hence food and water-pitcher should be offered to him who has gone to the world of Pretas. (13)

One who has reached the world of the manes, enjoy the Śrāddha food which is like nectar, therefore when the deceased reaches the world of manes, his Śrāddha should be performed with effort, (14) whether he becomes God or he goes to a place of torture or in the class of animals or so, he gets, the human birth (finally). If Śrāddha is offered to him, by his own relatives, (15) it is definite that if Śrāddha is done, it benefits the deceased as well as the relatives who perform the Śrāddha. Hence Śrāddha



should always be performed, leaving aside lamentation which is useless. (16)

The relatives of the deceased should do this much only. A man who laments after the deceased does not do good to the self or to the departed. (17)

Seeing that the world does not lament (forever) and also seeing the relatives passing away, people should perform only religious deeds for help. (18)

When it is not possible for people to go after the deceased relative, except for the wife whose husband is good, (19) only religion follows him wherever he goes. Indeed when these three worlds are worthless, perform only the religion. Do not delay; (20) what is to be done tomorrow should be done today and what is to be done in the evening, should be done in the morning because death does not wait to see whether he has completed his work or not. (21-22)

He may be busy with his farm, market or house or he may have his mind gone anywhere else, catching hold of him like a she-wolf in forest goes away taking him. When life and works are exhausted forcibly it carries the man away. (23)

He, whose time (for death) has not ripened does not die even though pierced by hundreds of arrows; he whose time has ripened does not live even though he is touched by only the tip of Kuśa grass. (24)

Neither medicines nor mantras, nor sacrifices, nor repeating silently the holy verses protects a man approached by death or old age. (25)

When even by a thousand remedies, the evil which is coming, is not possible to be prevented, what is the use of lamentations? (26)

Just as a calf recognises the mother in thousands of cows, similarly the deeds done at former time find out the performer (of those deeds) definitely. (27)

Before, beginning, all things were unmanifested, they have been manifested in the middle (from birth to death) and after death they merge in what is manifest, what is the use of lamentations in this matter? (28)



Just as in this same body, a man gets boyhood, youth and old age, in the same way there is the chance of getting another birth, a wise man has no delusion in this matter. (29)

Just as a man puts on (a new one) abandoning the garment formerly worn, similarly a man gets a new body according to his deeds. (30)

Weapons don't cut it, fire does not burn it, water does not drown it, wind does not dry it (= the soul). (31)

This (soul) is impossible to be cut, impossible to be burnt, impossible to be drowned, impossible to be dried. It is eternal, omnipresent, steady, immovable and constant. (32)

It is not perceivable, it is unthinkable, it does not go with modifications, therefore knowing it (of this type), you do not deserve to grieve. (33)

A few look at it as if it is an astonishment, others talk about it as if it is a wonder. Another man listens to it, as if it is a surprising thing. But even after hearing about it, nobody has known it. (34)

Here ends chapter 78 of the second part of the Viṣṇudharmottara Purāṇa entitled "Consolation of Relatives" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 79

### Dravyaśuddhi

Puṣkara said—The vessel which is made of clay can be purified by ripening it in fire once more, but a clay vessel cannot be purified even by ripening it in fire once more, if it is touched by wine, urine, stool, spit, pus or blood. (1)

A vessel made of copper or gold or silver though touched by these (2) can be purified by heating it afterwards. Otherwise (i.e. if touched by any dirt other than these) it gets pure only by water. The purification of vessels made of copper, lead and tin can be done by sour water (3) and of bronze and iron vessels, by caustic soda-pearl, gems and red gems can be purified by washing (it with water). (4)

All the vessels other than these and those of stone, vegetable, rope, root, fruit and bamboo (can be cleaned) in the same way by



scrubbing (and washing). Vessels pertaining to sacrifice (are cleansed) (5) by putting them in fire with hand. Those which are oily can be cleansed with hot water. (6)

The purification of beds, seats, vehicles sword-shaped implements used in sacrifices, winnowing basket and cart by heaping together (and beating) also of straw and fuel (7) by throwing them. The cleansing of houses by rubbing off and on the floor within a moment by cleaning it (sweeping). The cleansing of garments by rubbing them well in water. (8)

The cleansing of too much corn is said to be by the sprinkling of water, cleansing of trees should be known by nice wind always. (9)

Those which are compact can be cleansed by sprinkling and of wood (can be cleansed) by cutting. Those made of white mustard (can be cleansed) by levigated powder and those of horn, teeth too (can be cleansed) by levigated powder and those of horn, teeth too (can be similarly cleansed) (10) with the hair of a cow, of fruits, of leaves, of bones and of horns. The thick fluid substances (of trees), gur, salt, (11) sunflower, saffron, wool, cotton, likewise, the purification is obtained by sprinkling, the lord has said so. (12)

Water which is underground and water is behind stones, if it is void of colour, smell or other kind of juices, is pure. (13)

Water in the river and such others is pure, expanded things put in the market are pure. The mouth of a horse and a he-goat are pure. (14-15)

A cow is pure except her mouth. A cat and dog are never pure; a bed, a wife, a child, a garment, a sacred thread, a kamaṇḍalu if one's own, are always pure; others are never pure. The mouth of women, calves, birds and dogs (16) are always pure in the case of sexual enjoyment; so oozing milk, tree and hunting (respectively). A woman in menses is pure on the fourth day for her husband. (17)

She is pure on the fifth day for rites pertaining to Gods and manes. After passing urine or stool one should take a bath and then desire to eat. (18)

After eating, sneezing, sleeping or drinking he should dip himself in water or should rinse water (coming on the main road and should change the clothes). (19)



After passing urine or stool a wise man should purify himself with water taken out (of well etc.), so that the stickings and smell may disappear and he should make purification with clay. (20)

In the case of passing urine five (times) clay. On the organ of generation two times are told. On one hand, twenty times and on two, fourteen times. (21)

After cutting nails, clay is enjoined three times. Three times on each leg by those who desire to be pure always. (22)

This is the way of purification for a house-holder; for a student, it is double and for those who live in a forest (third Āśrama), it is three times and for those who are ascetics (in fourth Āśrama), it is four times. (23)

Clay should be that much by which third part of the front hand can be filled; the cleansing of the vessels of glass is by water only, (24) with coconut of glittering borders and with white sesamum of silken clothes.

The cleansing of a thing made of the hair of a deer is said to be by water with lotus-axis, of flower and sandal-paste purification is by sprinkling. (25)

The hair on the body can be cleansed by white mustard likewise. Oh foremost in the Bhṛgu family purity of all people is told by clay, water and smearing fragrant pastes. (26)

Here ends chapter 79 of the second part of the Viṣṇudharmottara Purāṇa entitled "Dravyasuddhi" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 80

### Varṇadharmā

Rāma said—"You know everything connected with castes and Āśramas. "Puṣkara said—Not hurting anybody, speaking the truth, sympathy for all creatures (1) visiting holy places, giving gifts, celibacy, absence of jealousy, the service of gods and Brahmins and elders. (2)

Paying respect to all religions, worshipping Gods and Manes always honour for the king, having eyes in the form of good scriptures, (3) kindness, will power to suffer pain, having faith (in



God) - this is religion common to all which I have narrated to you, Oh best of Bhṛguś, (4) performing sacrifices through the Yajamāna, giving gifts and teaching, the acceptance of gifts and studying - these should be the duties of a Brahmin; (5) giving gifts, studying and performing sacrifices with due ceremony - these have been mentioned as the duties of a Kṣatriya and a Vaiśya. (6)

For Kṣatriya protecting the subjects on all sides, is the special duty. Agriculture, the protection of cows and trade are told for a Vaiśya. (7) (The duty) of a Śūdra is serving all the twice-born and also all artistic works. Brāhmaṇa, Kṣatriya, Vaiśya - these three castes are twice-born. (8)

Their second birth should be considered the tying of the Maunji girdle. There, at the time of his (second) birth, by tying the Maunji girdle of Brāhmaṇa, Kṣatriya and Vaiśya, his father is the preceptor and mother, the mantra of the Sun (Sāvitrī). (9)

By their mere existence (first birth) are equal to Śūdras as long as they are not born in Veda (second time), Oh Rāma, after that they obtain the state of being twice-born. And in all works pertaining to God (they get a right). (10)

Here ends chapter 80 of the second part of the Viṣṇudharmottara Purāṇa entitled "Varṇadharma" in the Upākhyāna by Puṣkara to Rāma.

## CHAPTER 81

### Sankara-Dharma

Puṣkara said—When there is an Anuloma marriage, the caste of the child is considered according to the mother, but a son of a Brahmin lady born as a result of Pratiloma marriage is a Śūdra (in fact) a Cāṇḍāla. (1)

A māgadha is that son born of a Vaiśya father (and Kṣatriya mother). The son of a Śūdra (by a Vaiśya woman) is called Āyogava, born of a Vaiśya mother by Pratiloma marriage, by Pratiloma marriages thousands of (low people are born). (2)

The marriage should be with the same caste, neither with superior nor with inferior. The work of a Cāṇḍāla is to kill those who are sentenced to death. The work of a son of a Vaiśya married to a Brahmin woman is the things (3) pertaining to women and its



protection. The Sūta's charioteer's son of a Kṣatriya by a Brāhmaṇa woman works as a driver of chariots. The work of a Pukkāru (a son born of a Niṣāda by a Śūdra woman), is hunting. (4)

The work of the Māgadhas is praising (the King). The work of Āyogava is appearing on stage and living by the fine arts. (5)

Sūtas (charioteers) do get Upanayana (other purifying rites) and also the performing of sacrifices for others. The duty of a Cāṇḍāla is to live outside the town, to wear the garments of dead bodies (6) and not to touch others. One who is beautified by giving away his life for the sake of a Brahmin or a cow (7) or for the cause of a woman or a child - that becomes a cause for purifying people. By the mixture of the castes of the father and the mother these tribes have been told, (8) whether known or not known but (the caste) can be known by one's own behaviour. Meanness and cruelty are always seen in front and idleness. (9)

These signs suggest a man's birth from low parents and a man gets the character of his father or mother or of both of them. (10)

It never happens that a man of low origin does not manifest his nature. Though a man born in a prominent family, if there is a mixture of castes (responsible for his birth), (11) the man manifests that character more or less where such destructive people born of a mixture of castes (varṇa Saṅkara) are born. (12)

That country along with its people is destroyed, if a son is born to a Brahmin by a Śūdra wife, who is very virtuous, till the seventh man in the line (is born) the caste becomes high from low. (13)

A king, during his time of ruling, should protect from all sides this terrible mingling of castes (Sankara) because by having these horrible mixing of castes, countries along with the king are destroyed.

Here ends chapter 81 of the second part of the Viṣṇudharmottara Purāṇa entitled "Sankara-dharma" in the Upākhyāna addressed by Puṣkara to Rāma.



## CHAPTER 82

### Āpad-Dharma

Puṣkara said—A Brahmin should earn his livelihood by his own work (i.e. by work allotted to him by the Śāstras) as told before. His livelihood may be as a Kṣatriya only afterwards (i.e. only if he cannot live by Brāhmaṇavṛtti). (1)

If it is not possible to live by any of the two, he may do the work allotted to a Vaiśya, a Brahmin, Kṣatriya and Vaiśya should abandon the work of a Śūdra. (2)

A Śūdra should especially abandon the work of a Brahmin, as long as he is alive. He may do the middle types of work. (3-4)

If a Brahmin or a Kṣatriya happens to live by doing the work of a Vaiśya, he should not sell iron weapons, poison, flesh, somarasa, perfumes, milk, honey, curds, ghee, oil, flesh, gur, kuśa grass, intoxicating drinks, blue things, lac, salt and even animals. (5)

Never should he sell sesamum, cooked food or gorasa; the juices should be destroyed by juices and odour by saline. (6)

Grain should be made from grains and sesamum seeds from the same seeds. A Vaiśya or a Kṣatriya should abandon the livelihood of a Brahmin. (7) (A Brahmin) immediately falls by selling flesh, lac and salt. A Brahmin who sells milk becomes a Śūdra after three days. Oh best of men, if he sells the remaining things in the market, (8) a Brahmin becomes a Vaiśya after seven nights. (9)

Those things which get dried up very soon, which are movable and which are tender are praised for trade. He should abandon a day which is empty (without any Tithi). (10)

Even if he earns livelihood by lending money, he should take two per hundred; if he takes more than that, he gets the sin of a thief (i.e. which a thief gets). (11)

First day of the month, 12<sup>th</sup>, 6<sup>th</sup> and unmoving constellations should be abandoned for lending money always. After putting aside the share of the planet Saturn, (12) the Lord of Agriculture and land, he should lend money. The Dhruvas of the moon, Mitra, Vāyu, Puṣan, Aśvina, (13)



Vasu, Śravaṇa, Citrā, Viśākhā and Mūla and Riṣya and Punarvasu are praised for the commencement of agriculture. (14)

At the time of beginning agriculture, an empty day should be avoided. Tuesday should be abandoned and also Saturday. (15)

For auspicious time, he should have the constellations as they are mentioned or he should do that in the early morning, the time which is praised for all works. (16)

He should worship the lord boar (incarnation of Viṣṇu) as also the serpent śeṣa and the earth also; the god of rain Indra, Sun, Wind and lord Moon (17) has also a ploughshare, a pair of bullock with fragrant paste, garlands and grain. Then he should perform the sacrifice pertaining to god fire - in a well burning fire. (18-19)

He should offer an oblation of ghee to the gods as mentioned. After offering oblation, he should worship Brahmins by giving gifts with due ceremony. (20)

He should plough the land sloping towards east or north with the resin of a Śāla tree first. A wise man should utter that hymn three times (21) with the hymn "Yā auṣadhayaḥ....." he should make seed purified with mantras (having special power). A man having auspicious signs should sow it making that seed touched with gold and water. (22) (The plough) should be drawn by bullocks, whose faces are turned towards the east. The sowing of seeds is praised along with the sound of conch and blessings. (23)

While I am narrating, listen to the mantras to be uttered at the time of sowing the seed. Bow down always to Prajāpati, Kaśyapa and Devala. (24)

The Goddess may always bring prosperity to me in the matter of seeds and wealth. On this occasion he should feed the Brahmins and the farmers. (25)

At the time of collecting too, the aforesaid time is praised, the worship of gods and manes should be done there too. (26)

He should wear new clothes and be smearing the body (with fragrant paste) and wearing white garlands with his face towards the east, he should take food in a vessel made of gold or silver. (27)

On this occasion too he should feed Brahmins and farmers. Oh best of Bhṛgu, in matters pertaining to agriculture, especially Phalayañña should be performed. (28-29)



This sacrificial post has been placed in the middle by cultivators with a desire to crush. So he should carefully offer grain or gift for the sake of grain. The cultivators get merit by performing the sacrifice after breaking open the land, cutting the herbs and killing worms and ants; there is no doubt about this. (30)

Eight cows for removing the sin (occurred by using plough), six cows for those who want to earn livelihood, four cows for cruel and two cows for those who have killed a Brahmin. (31)

In this way crossing over the difficulties and giving money-gifts with whatever he has earned by that rite, a wise man should perform the atonement. (32)

One's own religion (= duty enjoined by Śāstras) though having some flaws is better than the religion of others though well fixed. Death, while performing one's own religion is good. (Following) other's religion is dangerous. (33)

One may earn livelihood by picking grain (fallen on the ground) or may earn livelihood by Anta (by cultivating the land) or may earn livelihood by limited or by very scanty means or may earn livelihood by speaking truth and lie (at different times). But he should always abandon living the life of a god. (34)

Here ends chapter 82 of the second part of the Viṣṇudharmottara Purāṇa entitled "Āpad-dharma" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 83

### Description of the Pūrvāṣāḍhāsnāna

Rāma said—Tell me about the desire - goaded deeds by which trade gets clean. By doing what one can get abundant crop? (1)

Puṣkara said—Oh expert in religion, the priest who has observed a fast in Mūla constellation should perform this ceremony always of (the farmer) who has fasted and who wants to get success. (2)

When Uttarāṣāḍhā constellation is there, he (= priest) should make the Yajamāna bathe with his face turned towards the east, with four pitchers possessed of the roots of sugarcane, conch and pearls, (3) possessed of available gems, gold and which are possessed of roots of those (trees) growing out of season, Oh Son of Bhṛgu, (4) with other new (pitchers) he should worship God Viṣṇu



ṇu having in hands a conch, a wheel, and a club, as also Pūrvāṣ ṁdhā constellation, water, Varuṇa and Moon, (5) with fragrant paste, garlands, salute, incense, light and corn, Oh Brahmin he should offer ghee to all those speaking their names. (6)

With his body covered with a blue cloth, he should throw in water carefully, Oh Rāma, blue clothes and various milks, (7) mixed beverage, wine, other intoxicating drinks of various kinds, white garlands and should give incense with a conch. (8)

The bone of a whale fish (a fish of enormous size), the bone of a crocodile and conch and pearl - these should be covered with gold and then that jewel should be worn. (9)

By doing this, one gets success in trade, there is no doubt here and has no trouble while travelling in a boat or in the forest. (10)

Oh Rāma, here blue clothes and gifts are praised as also conch, gold, silver and pearls; (11) all this is enjoined for the priest, the performer and the Brahmins. On this occasion, he should feed the Brahmins with best and well purified food. (12)

One who always obeys the rules about these constellations, performs this act carefully, has never to turn away from benefit just as river form the path leading to the ocean. (13)

Here ends chapter 83 of the second part of the Viṣṇudharmottara Purāṇa entitled "Description of the Pūrvāṣ ṁdhāsnāna" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 84

### Mūla-Snānavarṇana

Puṣkara said—The learned priest who himself has observed a fast, should bathe the householder, who has faced in Mūla constellation with his face turned towards (the eastern) direction. (1)

He who has taken bath with two strong pitchers filled with Dūrvā, Kuśa grass and the leaves of Śamī tree should worship the lord, the killer of Madhu demon, (2) as also lord Śiva, with Varuṇa, Mūla and moon, with fragrant paste, garland, salute, incense, light and corn. (3)



He should offer ghee to these same, uttering their names, Oh Brahmin - Then wearing yellow clothes, keeping his face in the direction mentioned should take a bath and then offer oblation to Nair̥ti, keeping his knees on the ground (4-5) with fish, gruel, hog, having wine and Kṛsara with them. Then along with eighteen flowers and five roots; one who knows, should wear on his head, the gem also having gold in it. (6)

After performing the entire rite he shall get much benefit in agriculture. Here he should give gifts too and fruits and roots. (7)

He should gift yellow clothes, gold and silver also and should give food as they like to the Brahmins. (8)

Doing all this without fail, one who performs a bath in Mūla constellation always, Oh leader in the Bhārgava family, gets nice farming as desired by him - there is nothing to be thought here. (9)

Here ends chapter 84 of the second part of the Viṣṇuharmottara Purāṇa entitled "Mūla-Snānavarṇana" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 85

### Description of Saṁskāras

Rāma said—I want to hear from you about the path of religion, tell me because, Oh fortunate one, you alone know all religion with due rites. (1)

Puṣkara said—The first sixteen nights (after the menses) is called the R̥tukāla for women (= time proper for conceiving); (first) three (nights) are condemned. After that one who wishes to have a son should go (to his wife) on even nights. The Vedas say so. (2)

Similarly on odd nights one who wishes to have a daughter should go to his wife. Those conceived on even day which is extended (= Vṛddhi Tithi) are praised, they are fair looking, (3) have long life, are religious-minded and they get wealth. The Garbhādhāna ceremony to be performed after menstruation, to ensure, conception is to be done. (4-6)



Those who are wise should first touch and then enjoy. In the 6<sup>th</sup> or 8<sup>th</sup> month (after conception when the Simantonnayan ceremony is performed all these three Garbhādhāna, Puṁ Savan and Simantonnayana are to be done for one who wishes to have a son, the constellations which are of male gender are praised. Āditya, Puṣya, Sāvitrā, Saumya, Mūla along with Vaiṣṇava all having male gender names are told and Svāti as the seventh, Tuesday should be abandoned and an empty day too, (7) wise people should perform the ceremony of Jātakarama before the navel string is cut and when the impurity (resulting from birth in the family) is over. Nāmakarma should be done (8) or Oh best of Bhṛguṣ, Nāmakarma may be held on any auspicious day having good signs when planets are sober and firm. (9)

There too Tuesday and an empty day should be abandoned. Name should be determined according as it goes with the caste and it should have even letters. (10)

For a Brāhmaṇa the name should have something auspicious. For a Kṣatriya it should be connected with strength.

For a Vaiśya, it should be connected with wealth and the name of a Śūdra should be disgusting. (11)

The names should end with Śarmā, Varmā, something pertaining to Money and Dāsa according to the (four) castes or the name should be given following the tradition of the family. (12)

The name of girls should be easy to speak, tender having clear meaning, attractive, Oh fortunate one, it should not have difficult letters (or odd number of letters), when the name is already given to the child one should worship, (13)

Lord Viṣṇu, who keeps club and should say - "Oh Fortunate God," this child is your son. (14)

A pupil, a servant, a slave and lord Viṣṇu all these are worthy to be divided with others. They should always have auspicious division. (15)

Then he should worship Brāhmaṇas according to the proper ceremony. He should give excellent food to Brahmins along with gifts. (16)



Oh Bhrgu's son, after that Cūḍākarma (removing hair for the first time), should be done in accordance with the family tradition. Here tender and swift and mobile constellations are praised. (17)

An empty day should be abandoned for this and the days when sun or moon is eclipsed. There too, especially worship of Vāsudeva should be done. (18)

The ceremony of sacred thread should be done for a Brahmin in 8<sup>th</sup> year counting from conception of a Kṣatriya in the 11<sup>th</sup> year counting from conception and of a Vaiśya in the 12<sup>th</sup> year from conception. (19)

That time which is praised for removing hair (Cūḍākarma) is praised here too. The constellation as also said there and the auspicious days too the same. (20)

The last limit for Upanayana is 16 years for a Brāhmaṇa, twenty two years for a Kṣatriya and twenty four years for a Vaiśya. (21-22)

The Upanayana ceremony should not be later than this, all these three if not given Upanayana till this limit. If given at 20 years, they are called fallen from Sāyitrī, Vrātya and Vrātyastoma in order. The girdle is mentioned as that of Munja tree and bilvaja (in order of castes). (23)

The garment of these boys who have taken the vow should be the skin of a deer or tiger and the sticks are laid down as of Paṇa, Pipala and Bilva in order of castes. (24)

The height of these sticks should be reaching hair, forehead and shoulder according to the order of the castes. They should be straight and with bark, not burnt in fire too. (25)

The upper garment and the sacred thread should be of cotton, silk and wool in due order. The boy (who is given sacred thread) uttering the word 'Bhavati' in the beginning, in the middle and in the end (of the sentence) according to his respective caste, (26) should beg first time from there only from where he is sure to get it. The God Vāsudeva should be especially worshipped. (27)

He is the lord of organs, lord of vows and all powerful who removes all obstructions. The preceptor should begin teaching the three Vedas to him on planets adjudged as proper, (28)



without learning the three Vedas, he cannot be fit for Veda. One who knows should perform the sacred Saṁskāras for women only once. (29)

That is a Saṁskāra for the body, she is born only once. The Saṁskāras up to tying the girdle should be done by the father, tying the girdle etc. should be done by the preceptor. (30-31)

Oh Chief of Bhrgus, all these rites should be performed in the Laukika fire looking to one's own Veda. And in all these Saṁskāras, worship of that immeasurable Janārdana should be made. (32)

Here ends chapter 85 of the second part of the Viṣṇudharmottara Purāṇa entitled "Description of Saṁskāras" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 86

### Description of Student-hood (Brahmacarya)

The preceptor should after doing the Upanayana, first of all teach him about purification and then conduct fire-worship and worshipping the Sun (Sandhyā). (1)

He (the student) should carefully get up early in the morning, should take bath, should offer oblation in fire and then should approach the preceptor humbly and should salute him. (2)

He should touch the left foot of the preceptor with left hand and the right foot with the right hand proclaiming his own name. (3)

And after getting the permission of the preceptor, he should begin his study making Brahmāñjali (= sitting in a particular position), humbly looking at the face of the preceptor. (4)

At the time of the beginning, the Vedic study and at the end of that he should utter Om and he should abandon studying carefully on the days, which are forbidden for study. (5)

Then he should begin his begging duty amongst Brahmins, according to proper ceremony. He should not beg from the family of his preceptor and should eat (the begged food) only after his permission. (6)

One who eats with his face in east gets long life, One who eats with face in the South gets fame, One who eats with his face in the



West gets prosperity and one who eats with his face in North gets truth. (7)

He should, with devotion and giving pride, do what is beneficial to the preceptor and what is liked by the preceptor. After performing the last salute to the Sun (Paścima Sandhyā) and after worshipping the fire (8) and after saluting the preceptor, he should act up to the words of his preceptor. He should abandon honey, flesh, applying collyrium (in eyes), eating meals in honour of manes, music and dancing, (9) injury (to others), scandalising others and especially that which is vulgar. He should carefully always wear the girdle, the skin (of a deer or tiger) as the lower garment and have his stick. (10)

If they are torn throwing them in water, he should wear another such once again. One who has taken to perform some religious rite, should not pass urine - as long as the vow is not complete. (11)

When that is over, he should observe vow, he is purified after three nights. The student should always sleep on the ground carefully. (12)

In this way, a Brahmin should observe the vow of learning the Vedas. After that (completing Vedic Study), he should perform the (auspicious) bath, giving gift to the preceptor, (13) or he may live in the house of his preceptor till death. Such a student becomes wind, the sky incarnated (14) and gets (after death), that place after reaching where, there is nothing to grieve. For this (auspicious) bath and the gift of a cow, morning time is laid down and worship of Vāsudeva is laid down everywhere. (15)

After worshipping God and giving money to the preceptor, one who has finished his studies as it should be, should begin Gr̥hathāśrama (= should marry) with proper ceremony, Oh lion amongst men, where both the words are described for him (= which is beneficial for him in both the worlds). (16)

Here ends chapter 86 of the second part of the Viṣṇudharmottara Purāṇa entitled "Description of Student-hood (Brahmacarya)" in the Upākhyāna addressed by Puṣkara to Rāma.



## CHAPTER 87

## Dharmavarṇana

Puṣkara said—A Brahmin may marry women of all the four castes, a Kṣatriya, three, a Vaiśya, two and a Śūdra only one wife as he likes. (1)

For a Brahmin, a Brāhmaṇa, a Kṣatriya woman, a Vaiśya and a Śūdra woman are told and in order the marriages for those attached to enjoyment are narrated. (2)

If any one marries in a way reverse to this, he goes to hell. Religious rites should not be done in the accompaniment of a woman who is not of his own castes. (3-4)

A woman who is not of his own caste has been recommended only for sexual enjoyment. Placing her for religious rites, is not praised when a Brahmin woman marries a Brahmin, she should hold his hand. A Kṣatriya should hold arrows, a Vaiśya a whip and a Śūdrā the edge of the garment likewise. (5)

At the time of marrying a man of a caste, superior to hers - this injunction is laid down. A daughter should be given only once. If some body takes her away, he gets the punishment of a thief. (6)

Nobody should ever sell a daughter. Those who sell a daughter (having long hair, i.e. a daughter) go to twenty one hells. (7)

There is no atonement narrated for him who sells his own child, from that which is given for the safety of his daughter, if the man does not taken even little for his livelihood, (8) it is not a purchase price (for the girl) that is described as only a mildness (to the girl whom a man is marrying). First ceremony is the gift of the daughter, then sacrifice to the wife of Indra, then marriage and then the rite to be done on the fourth day (of the marriage). (9)

These four rites together are called Vivāha, Oh Rāma, though given ceremoniously. If he takes her away (abruptly) the bridegroom is at fault. (10)

If the husband is killed or dies or become an aseptic or is impotent or is fallen, then in these five types of calamities, another husband is recommended. (11)

If he is dead, she may be given to his younger brother, in his absence at the sweet will (of the father). The three Pūrvā constellations, Agneya, Vāyavya and three Uttaras, (12)



Rohiṇī, Varuṇa, of Sun are always praised (for the marriage ceremony), Oh Bhārgava one should not marry a girl of the same Gotra, nor should one marry a girl, the sage of whose family and his family is the same. (13)

With a desire to get both the worlds, he should always marry a girl possessing auspicious signs, who is seven generations away in line on his father's side and five generations away in line on the mother's side. (14)

The forms of marriage are Brahma, Daiva, Ārṣa Prājāpatya, Āsura, Gāndharva, Rākṣasa and the eighth form if known as Piśāca. (15)

Giving (the daughter) to a man who is of a good family and of good conduct is called a Brahma form of marriage. A son born by this purified on both sides 21 generations. (16)

Daiva form is that in which a gift is made to the priest while a sacrifice is being performed. A son born of that purifies three generations of his family. Oh Dharmajña, (17) after accepting money (from the bridegroom, if the daughter is given) that should be known as Āsura, that is not considered as religious. Oh Rāma, that marriage which is settled by only the mutual desire (of the bride and the bridegroom (18) is called by the name Gāndharva and that is characterised by passion. Rākṣasa is that (where marriage) takes place by carrying away the bride during a battle and Piśāca is by deceiving the girl (when she is in swoon or sleep). (19)

Prājāpatya and Brahma are praised for marriage in the same caste, Daiva is only for Brāhmaṇas not for anybody else. (20)

Gāndharva and Rākṣasa are good for Kṣatriya only. Oh Bhārgava, Oh best of Bhrgus, before marriage Śacīyāga should be performed. (21)

On the night of marriage should be prepared with clay of the pot-mark, Śaci, possessed of all good characteristics by a clever artist. (22-23)

She should be taken to the shore of a lake or on the bank of the river. All ladies whose husbands are alive, who are decorated with all ornaments, wearing red garments like saffron and taking weapons, in their hands with garlands, fragrant paste, eatables, lights and incense (24) and with red clothes like saffron



and with ornaments according to capacity - then these virtuous ladies should with the winnowing basket offer auspicious oblations in directions. (25-26)

Then tying their hair and carrying Śacī carefully alongwith great (sound of musical instruments) and songs and the blessing words of Brahmins, they should get her (= Śacī) that virtuous wife of Indra, enter the house of the man. For three junctions of light and darkness she should be worshipped with fragrant paste, garland and grain; (27) know from me about the proper time for worshipping and carrying (Śacī). This should never be done when Lord Keśava is sleeping (i.e. from the 11<sup>th</sup> of Āṣāḍha to the 11<sup>th</sup> of Kārtika month) : (28)

Not in the month of Pauṣa or Caitra, not on Sunday or Tuesday, not on last 1/3 days of the dark-half and not on the first 1/3 days of bright-half, Oh Bhārgava; (29) not on an empty day, not on Viṣṭi Karaṇa, not when the Śukra star has set, not when Guru star has set; (30) when other planets are on the moon, the marriage (rites) are not praised; when the Venus (Śukra planet) is joined with sun, Saturn or Mars and also when it is struck by Vyatīpātā; (31) when heaven, Antarikṣa or earth are struck by an unusual phenomenon or are covered by the flames of fire or are in connection with Rāhu. (32)

Now, Oh best of Bhṛgu, I will tell you about the constellations (good) for marriage-rites. Saumya regarding mane, Vāyavya regarding the Sun, Rohiṇī (33) three Uttarā Mūla of Mitra, Pūṣan too. These are the proper times and also the auspicious Abhijit constellation. (34)

The Lagna may have the name of a man or Amśaka may have the chance of a man, but even if the Lagna is not with the name of man, Amśaka of man's name is good. (35)

The Sun, the Saturn and the Mars are praised when they are on third, 6<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> or 8<sup>th</sup> place, but not the Mars on the 8<sup>th</sup> place. (36)

Except on the 7<sup>th</sup> and the 8<sup>th</sup>, all other planets are praised. But there too the sun and the moon are not praised if 6<sup>th</sup>. (37)

After this, marriage should be performed with the rite of determination (Samkalpa). They should be done on the day of marriage, as well as on the fourth day. (38-39)



After that he should return home except on Parva days; he should always approach his wife on proper R̥tu time (first sixteen days after menses, except first four days) remembering the boon given to women, Oh best of Bhrgus, they have been given, really the (boon of) sexual enjoyment for all times, (40) showing faults of each other should be given up by the husband and the wife; Oh Rāma without any reason, one should not marry an additional wife. (41)

She who has no issue, who has some disease, who is foolish, who loves quarrels, who has only daughters, who speaks harsh words (42) and who is averse to household works - in the case of these, an additional woman may be married. That woman over whom an additional marriage has been done, should be maintained especially if she has a son. (43)

He should be accompanied by the first wife in all religious ceremonies. The merits or the sin are equal of the husband and wife and belong to both of them. (44)

One who respects religion, should always maintain his wife and give protection on all sides to her and through her, he should always protect well his religion, wealth and desires, Oh best of Brahmins. (45)

Here ends chapter 87 of the second part of the Viṣṇudharmottara Purāṇa entitled "Dharmavarṇana" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 88

### Snāna-Varṇana

Puṣkara said—Oh Rāma, the householder should awake from sleep at dawn. Then, after passing urine and stool and cleansing the teeth, (1) he should take his bath in the early morning, which destroys all his sins. He should not make evacuation of his faeces at the pious place, which is ploughed by a plough (2) or at the cow-pen in fire, on a bank (of river) or under the shade of a tree or on tender green grass; on road, in ashes, in water near his front door or on the way on which cows usually go. (3)

Not in fire or towards the Sun or in water having water-serpents at a place where the wind is blowing from the opposite



side. He should not pass (his excrements) when he is in a hurry or engaged in some work. (4)

He should keep his face towards north at the time of evening (Sandhyā) and at day time and Oh Bhṛgunandana at night time, with his face turned towards south but never (keeping his face) at the sky, (5) keeping the sacred thread on his ear and covering his head with a piece of cloth he should cleanse with water and clay. (6)

After performing the cleansing process, with his face towards east, he should carefully, with a clean face or with his face towards the North, Oh expert in religion, with his knees kept inwards (7) he should rinse water keeping it in one hand with his feet and hands pure, always. A wise man should not rinse water which is possessed of foam, bubbles (8) or which is very hot. On the tip of the fingers is Daiva, in the root of the fingers is Brahma (9) in the root of the fore-finger that of manes and in the small finger of men from the Brahma, he should drink water three times, then should rub his mouth. (10)

Then he should touch his sense organs, after that his head and navel, then after rinsing water he should chew the wood of a tree. (11)

Oh Rāma, for cleaning his teeth always carefully he should keep his face towards north or east. He should not keep his face backwards, i.e., towards south. (12)

He should not eat (for cleansing teeth) flesh, not that which is half dry, not full of holes, bark, which is with leaves, which is sweet, sour which is very heavy. (13)

One should discard the Danta-kāṣṭha the herbal stick of the wood, which has equal former part, which is very thick or which is eaten up (destroyed) by crooked, worms. Similarly that of Śālmali, Aśvattha and very grand trees and also the sticks of Dhava and Kīmśuka (should be discarded). (14)

One should discard the sticks of Kovidāra, Śami, Pilu, Śleṣmātaka and Vibhitaka and similarly Danta-kāṣṭha of Guggula, Kramuka. (15)



One should chew the roots of Vaṭa, Sanārka, Khadira, Karavira, Jāti, Aśva, Bilva, Badara and roots of Kakubha. (16)

O descendent of Bhr̥gu! (the roots of)

Arimeda, Priyangu and other plants with thorns should be chewed after washing them in the beginning and they should be thrown away after washing. (17)

It is praiseworthy, if it falls on the front in the purified (śānta) region at the day time. A person wishing to have all luck, should chew it in the beginning of the day, from the left portion of the mouth silently. O known of religion, controlling the senses very nicely. (18)

After making the purification of stool he should perform his bath well. (19)

He should not take a bath after meals, he should not take a bath in an unknown water reservoir not when he is sick, not when the sky is not filled with the red rays of the sun (i.e. not in the middle of the night). (20)

A bath during night is not praised because Rāhu is seen. Similarly (he should not take a bath) in the water which is little and belongs to others, without helmet. (21)

A bath is said to be of six types - Daily, on some special occasion, at one's own will, as a subsidiary rite of religious act; after passing bodily excretions and after doing the deed (like giving fire to a pyre). (22)

The organs of the sense of man ooze, when he is asleep, hence bath should with all efforts be taken in the morning. (23)

One who takes a bath in the morning, Oh Rāma, does not see hell. One who takes a bath twice a day (24-25) gets to heaven after (death), is honoured by even Gods. Similarly, he who takes a bath thrice a day, enjoys in heaven and getting human body, he happens to possess beauty and youth and is born in a family having wealth and corn in abundance. (26)

He gets wives beautiful and possessed of virtues like loftiness and others and are blameless. His aptitude remains towards religion and always shines with fame. (27)



Therefore, Oh Rāma, one who is bent on religion, should perform bath for happiness in the chief holy places and in lakes, which remove all sins, give heaven and bring desired things. (28)

Here ends chapter 88 of the second part of the Viṣṇudharmottara Purāṇa entitled "Snāna-Varṇana" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 89

### Ācāra

Puṣkara said—A garland brings prosperity, so he should always wear it on his head; a wise man should wear it anywhere else. He should not wear that which is not fragrant, (1) that which is grown on trees with thorns, which is black or red and that which is grown from that tree possessed of thorns and which is white should be worn. (2)

Black and red should be worn if they are grown in water. Besmearing his limbs with sandal-paste, saffron and aguru, (3) with camphor and with auspicious priyaṅgu, he should put on a garment, not worn before by any other man and which is not red or dirty; (4) which is not old and whose skirt is not torn. He should wear a white one with effort. He should put on shoes not worn by others and should keep his sacred thread also. (5)

He should never go out with those who possess limbs less or those who have additional limbs or with children or with old people or with those who are hungry or with those who are wicked or with drastic animals who are not mild (6) or he should not offer a bath, things of eating or drinking first to them. He should neither travel alone, nor should keep assistants who do not believe in religion; (7) nor (should he travel) at night time, nor at noon, nor when rain is pouring down, nor when wild winds are blowing, nor at both time when light and darkness both are there (Uṣaḥkāla and Sandhyā Kāla). Oh Brahmin, (6) nor (he should go on a road) where water is not available, in vicinity, nor should be do travelling very fast or continuously. He should walk with an umbrella, shoes and turban. (9)

He should not go round the place where four roads meet and also, the herbs which are well-known but those which are auspicious should be gone round when they come on his road. (10)



Those which are not auspicious, should be left aside by one who knows. He should carefully give way (first) to a bridegroom, to a King, to a Snātaka, to those who are going in any vehicle, (11) to one who has weight on head and to a pregnant woman. He should not see the fight of serpents except when he is in a critical situation. (12)

He should not look at the Sun when it is rising or when it is setting or in water when he is angry. (13)

He should not look at a woman, who is just delivering, who is in menstrual course, who is naked, not when she is enjoying intercourse with anyone, not his wife too when engaged in eating, sleeping or bathing or putting an ornaments. (14)

He should not (see her) when she is applying collyrium to her eyes (he should) not see anything which is vulgar. He should not see different places and should not see the kitchen. (15)

He should never look at her when she is sitting on the bank of a water-reservoir. He should not go with those who have less limbs, those who have additional limbs, with children or old men, with a hungry man, with a wicked man or with wild animals, who are not mild. (16)

He should not offer a bath, food or drink to them first. (17)

He should not go near a place where four roads meet, the fire, an empty house or a forest; (18) or the seed of the cotton plant and ash and whatever is disgusted, also the harem, the R̥tu gr̥ha, palace for a particular season and the house of a messenger of the enemy. (19)

He should not mount a boat which is unsteady, nor a tree or a mountain; Not with a clump of clay, not with a wood, not with a stone. (20)

He should not fall fruits of the trees and should not have curiosity everywhere. He should always be curious in the matter of books pertaining to the earning of money. (21)

He should not make sound in water with a stick or by throbings of his hands. He should not cut small grass or should not crush a clump of clay. (22)



He should not cut nails with teeth, nor should he crush teeth nor should he cut hair on his body by nails, he should keep away from futile movements. (23)

Similarly (he should avoid) striking and making sound with his mouth or limbs or any prominent such sound. He should never sleep at night with his head (covered with a cloth). (24)

Oh Rāma! Similarly, he should not go out at night without a lamp, not enter the stable of animals or the house of his enemy, from a side-track, he should not even stand on a side track (which is not a regular door). He should not awaken one who is sleeping. He should not blame the words of others and should not (behave in a way so that) a man loving him may turn averse. (25-26)

When someone is speaking, he should not disturb in between, should not change clothes (amongst people), should not stand for a long time with his knees upwards. When a cow is jumping, he should not cross her. (27)

He should not look at a cow grazing in some one's field or suckling the calf. Likewise he should not show rainbow to others. He should always speak - "Very nice, very nice." He should (28) not behave in an ugly way. He should abandon a seta made of Palāśa wood as also a foot - stool and wooden shoes made of that. (29)

He should never surpass the worship of gods, preceptor and king and especially of Brahmins also; he should not surpass the shadow of an outcast, Oh Bhārgava, (30) also of two Brahmins of husband and wife, of two kings when they are quarrelling, also of fire and a Brahmin and of a Brahmin and a king (31) of a student and his teacher, not of honourable people in the middle. He should not see his face in oil, water or in a dusty mirror. (32)

Also he should not see the sun when eclipsed, nor should he see Rāhu left by stars, nor fire which is not prayed. (33)

He should not stand in a direction in which wind is blowing from the opposite side, nor with his face towards the sun. He should not scratch his head with his hands kept together; (34) also he should not weep. He should not plunge into water naked. Without any reason, he should not go to the other end of the river swimming, with his hands. (35)

He should never praise another river when he has plunged into a river, not another mountain, when he is on a mountain and, Oh



Rāma, (he should not praise) another king when he is standing before a king. (36)

Without fulfilling the debt made by his father, he should not go across the river. He should not eat when in a boat and should not spit in water. One who knows, should not throw in water impure things, (37) blood or poison. He should not take a bath wearing a garland and wearing two clothes without any reason. (38)

He should not remove his garland, Oh Rāma, he should not shake his head or should not rub away water from his body after a bath. (39)

He should take a bath without besmearing his body when he has cleansed his head at the time of bath, he should not apply oil on any limb. (40)

He should wipe away (the dust of) his left side with the old garment and similarly the dust of a donkey, horse, etc. should be avoided. (41)

Oh Rāma, the dust arisen of cow, elephant and horse is considered pure. He should not enkindle fire below him. He should not warm his feet. (42)

He should not rub his feet with Darbha grass and should not wash them in bronze. Water which is stuck on the tails of a cow, elephant, horse and goat, especially on the tail of a donkey, (43) the drops falling from that should be avoided from a distance. Those are not praised even if it is accidental. In the same way, touching the limbs of a lame man too should be avoided. (44)

One should not go near a low person with learning, beauty or money etc. He should not live with low people, should also not live in a place where there is no physician; (45) not in a place which is not ruled by a king; not in a place where there is no astrologer; where wicked people who have very limited ideas are there. Oh Rāma and where there are a number of leaders, (46) where a woman is the leader, where a child rules, where the king is a Śūdra. He should not put on the appearance of a non-Aryan, should not speak the language of a non-Aryan. (47)

He should never speak with outcasts, fallen and non-Aryan people. With his body he should say 'no' to them and should take the name of Lord Viṣṇu. (48)



He should never laugh, yawn or sneeze without covering his face and should not tell others about the constellations at the time of any birth in the house or about the debt or about any dirt. (49)

The insult of his boss is to be taken as his own and also a wicked deed done by him (boss), one who desires to be happy should not do what is favourable to the organs (i.e. should keep control over organs). (50)

He should enjoy sex with trick (i.e. as told in scriptures and not at any accidental time, because, by doing so, he will not be happy. Impulse should not be obstructed except the impulse of wrath. (51)

Oh Bhārgava, he should not disregard (= be careless to) a disease or even a trifle of an enemy. After taking a bath and taking food, he should with devotion, worship god. (52)

If he happens to touch a thing which makes him dirty or a thing which itself is dirty, Oh Bhārgava and at the time of changing his clothes or at the time of going to the main road (53) he should rinse water as also a man who awoke from a dream, Oh Rāma. He should not insult that which is auspicious and worthy of honour. He should not maintain a woman who is Agnicārīṇī (= who keeps sacred fire in the house). (54)

He should not do heavy work after he has taken his food immediately and should abandon the service of a low man. He should not surpass his foot with his other foot, nor scratch or cleanse that way. (55)

He should remain away from the smoke coming from the (burning) of a dead man as also speaking vulgar words. He should not speak that which is not palatable to anybody, either in his presence or absence (56) and should avoid abusing the Vedas, scriptures, kings, sages and gods as also atheism-speaking untruth and poisoning the mind of others. (57)

He should not have jealousy for ladies, but he should not trust them. He should fondle and beat (at times) in his own house, his wives and unmarried girls. (58)

He should listen (= pay respect) to all religions and should salute all the gods. (59)

He should never abuse the deeds of people (of other religions) as a duty, Oh Rāma, Oh expert in religion and shouldn't imitate too



because those have been destroyed who disregard the lustre (of their own) religion. (60)

He should avoid a clash amongst religion, wealth and sexual enjoyment. He should behave as it is proper for god (whom he worships), his age, his art and his family and should dress himself as it suits his work. He should (61) wear two cleansed garments along with a turban, quickly after he takes his bath. (62)

Likewise he should besmear his limbs and should wear a white garland and should not wear gold which is not well processed. Oh best of men, (63-64) he should not shave his beard, when he has fasted, not when sleeping and not when he has lied down; not while taking meals, not after a bath, not while chit-chatting, also not when he is eager for travelling or in a battle-field. The constellations of Viṣṇu, Varuṇa, Tvāṣṭra, Sūrya, Indra, (65)

Vāyu, pertaining to Indra and Pauṣṇa of Śakra and Aśvina, of Mitra and Āditya and Śaṅkha Cakra (66) - the falling in these constellations bring benefit time for commencing things. For shaving he should avoid Sunday, Saturday and Tuesday as also empty days and first day and sixth of the month. He should also avoid the constellation which was at the time of his birth and any other which is not favourable to him. (67-68)

When the planet Mercury (Budha) is going in the constellation at the time of birth, he should take a bath cleansing his hair carefully and should perform the worship of moon and his Janmanakṣatra. (69)

He should offer food carefully to the deceased ancestors, should worship fire and Brahmins and with effort, should perform worship of vehicle, weapon and umbrella etc. (70)

A man should do the worship of Keśava especially and should stand before him well decorated, taking a bath along with cleansing of hair; (71)

And he should keep his teeth, hair and nails clean. He should not apply oil on his head 8<sup>th</sup>, 6<sup>th</sup>, 9<sup>th</sup> and 14<sup>th</sup> day of the month (72) as also on the junction of the 15<sup>th</sup> and first of a lunar fortnight, the fall and change of the moon. He should avoid bath on the seventh day of the month. (73)

Except the usual bath, he should not take a bath on the tenth day also. On the day of new month or at the time of doing worship



of God, he should not put on a new garment; (74) not also on Tuesday or when they are not smeared. Those constellations, which are praised, should be pointed out, of the Sun (Sāvitṛa), Rohiṇī, Mitrā, Āditya, Tīṣya, Aśvin, (75) three Uttarās, Citrā, Vāyavya, Vasudaivata, Indrāgnidaivata and Pauṣṇa. (76)

The time of commencing a thing falling under these constellations and doing jealousy of others, (77) as also catching hold of hair of others or striking on head. He should pass urine and stool at a distance from his dwelling place. (78)

He should avoid washing his legs and keeping special vessel for this. A wise man should abandon all these so that he can destroy his enemies. (79)

He should not throw away water of rice. He should perform the worship of Gods attentively. (80)

He shall also worship fire, Oh Bhārgava, he should not do these without taking a bath. He should not offer a garland or smearings to anybody. (81)

Oh Bhṛḡunandana, except to gods, Brahmins and preceptor. Kovidāra Gaṇa, Āśāka (?) and Pippali as the fourth (82) he who wants happiness should keep away from flesh and all these... He should not do that which the king does not like. He should not oppose a mob. (83)

He should, with effort, avoid groundless enmity or discussion. He should not live in a house which is built in a way censured in the art of architecture. (84)

He should avoid for purification that clay which is dug by a low-caste man from near a house or left after using by somebody or from a barren land or from an ant-hill. (85)

Oh killer of enemies, he should not keep relation pertaining to money, with him, from whom he accepts much love, he should not show them his wife, (86) praising one's own self and abusing others should be avoided. He should always be faithful to and especially remember any good done to him by others. (87)

A man should always perform Yoga for getting victory over his organs of sense. And by conquering his organs of sense he should earn happiness in both the worlds. (88)

One who knows religion, should approach God for things which he wants to get and for the protection of things which he has



already got. A man then, entering his house, should perform his continuous sacred study. (89)

Even if he gets much wealth, he should not give up sacred study. Families have become debased by giving up sacred study. (90)

He who performs penance in forest for a hundred years and he who studies one hymn, are considered equal; nor one surpasses the other. After sacred study, he should take a bath, perform his Japa (= chanting prayers in a way that even lips do not move) attentively. (91)

He should then perform worship of that best of gods, Janārdana, who cannot be measured by whose worship people get fruit immediately, which they would have got by performing all sacrifices. (92)

Here ends chapter 89 of the second part of the Viṣṇudharmottara Purāṇa entitled "Ācāra" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 90

### Devakarma

Puṣkara said—He who has taken a bath carefully and has rinsed water well, should enter the temple and salute there (God) with devotion and attention. (1)

Then he could place before (God)

Arghya (= respectful offering) with the three hymns and that Brahmin should offer water (to God) for washing feet with Hiraṇya Varṇa three mantras, (2) with this mantra "Śanna Āpa...." he should offer garland, "Idam Āpaḥ...." is the mantra to be uttered at the time of bathing (god). (3)

At the time of smearing fragrant paste, the chariot and the axle etc.; the four mantras-yuvāsuvās - this mantra has been told for offering garment. (4)

A wise man should offer flowers with the mantra Puṣpavati etc. incense with Dhūraśi and light with the mantra Tejosi Śukramasi. (5-7)

Dadhikrāvṇa with this mantra he should put before god Madhuparka (= items of special honour). At the time of offering



food, drink and fragrant things, there are told eight Vedic mantras "Hiraṇyagarbha etc." At the time of offering chauries and fan, jewel (mātrā), umbrella, chariot, seat or anything like this that should be offered with the mantra of the Sun, when something is to be put in fire as oblation Puruṣa Sūkta should be uttered. (8)

If there is not such place of worship, man should perform worship of Keśava in an altar or on earth or in pitcher full or on the bank of a river or in a lotus. (9)

The worship of the best god Viṣṇu destroys all evils by doing which his sins being destroyed, he goes to a place immediately. Where he becomes one with his ancestors. (10)

Here ends chapter 90 of the second part of the Viṣṇudharmottara Purāṇa entitled "Devakarma" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 91

### Narration of what is to be offered and what not, such as flowers etc.

Puṣkara said—Water which is collected at night should be avoided for the deeds pertaining to gods. Similarly sandal-paste, camphor and musk also. (1)

For besmearing, the Jātī -fruit should be offered. No other besmearing should be offered. (2)

The filaments of a lotus bring poverty, red sandal-paste brings sickness. The fragrant root of a plant creates a fall from an honourable place or I think some disturbance. (3)

A cloth which is dirty or blue or red should not be offered to the Supreme God, there is no doubt (by doing so), that he comes to sorrow. (4)

Oh Brahmin, similarly an artificial ornament should not be offered. By offering an imitation ornament, he is immediately separated from prosperity. (5)

The flower of a thorny origin or a flower which has no smell or very prominent smell or the one brought from another temple should not be offered. (6)



A flower grown on a tree situated in a cemetery or a sacred spot or fallen on ground by a thunderbolt or a bud should not be offered to the god of gods who keeps the disc with him. (7)

A flower having a colour other than white should not be offered. A white fragrant flower should be offered. If he offers that grown on a tree having thorns (8) or born on a thorny (bush), he is defeated. The flower of saffron may be offered though it is not of white-colour. (9)

Oh expert in religion, lotuses (red, blue, etc.) and yellow, yuthikā or any flower grown in water as also of mango-tree and Ketaki may be offered. (10)

The flowers of red Aśoka tree, the flower of common flax and of a tree though white has been turned red by those who know the science of medicine, (11) that though red may be offered; in the same way Bilipatra too. Also the tender blade of dūrvā grass and the leaf of bhr̥ṅgiraja (= fig tree). (12)

Also leaves which are fragrant may be offered to the disc-bearer god. Any flower which, though white, has some other colour in the middle, (13) should be treated as a white flower and that beautiful flower is dear to lord Keśava. The flowers bandhujīvaka may be offered though they are red. (14)

By offering other red flowers which are not mentioned here, he would get bad luck, but if it is fragrant he does not get either good luck or bad luck. (15)

Except musk, if any other thing is extracted from a living creature, it may be offered to the god of gods and for the purpose of light flesh (?) too. (16)

The blue or red wick should be avoided with effort for a light. Other types should be avoided for all lights whatsoever. (17)

The black aguru or the incense of devadāra should be offered with effort. He should never offer eatables prohibited for eating or which are not tasty. (18-19)

That in which holes are made by hair or insects or pierced by the tip of nails or possessing signs made by a she-rat or a ploughshare or that which is shaken (and hence torn) or which is torn (should not be offered). No eatable except grain should be



without milk. No eatable should contain the milk of a buffalo, not the flesh of a boar or fish and the flesh of animals, having five nails. That too which smells bad should be avoided for deeds pertaining to god by the learned. (20)

Keeping his mind fixed and doing pure worship of that best man (= god), one who continuously keeps faith as told, goes to the world of Lord Viṣṇu, the killer of Madhu demon. (21)

Here ends chapter 91 of the second part of the Viṣṇu dharmottara Purāṇa entitled "Narration of what is to be offered and what not, such as flowers etc." in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 92

### Vaiśvadeva Kathanam

Puṣkara said—Then, going to the fire-place, he should perform Vaiśvadeva—oblation to all gods in the Smārta fire and should throw the burnt oblations in the ordinary fire or in any (fire) which is blazing or he may, collecting it and sprinkling it, drown it in water, swimming in it. (2)

All grains he should put near fire and then attentively offer oblation to Vāsudeva, to Brahmā not by approaching. (3)

He should offer to Agni, Soma, Mitra, Varuṇa, Indra and Oh fortunate one, to Indra and Agni both. (4)

To all gods and to Prajāpati too, to Anumatis and Dhanvantari; (5) to Vāstoṣpati and other goddesses uttering all names. Then bowing down to the sacrificial fire with taking name in fourth gender and offering oblation in it, he should bring Bali (sacrifice) to these goddesses. (6)

To the wood-cutter and his helper in front and then on eastern side to fire. Then to Ambā, he should utter the names of Durgā, Nivantī Panikā, Prabhavanti and Medhavanti - he should Oh Bhārgava, (7-8) then throw in a Sūkti. Then he should offer to Nirditi, Vasubhāgyā, Sumangalyā, Bhadrakālī, Sthūṇā and Śrī Hiranyakeśī and Vanaspati. (9-10)

In the door, he should offer Bali to Dharma and Adharma and in the centre of the house to Dhruva; he should give to Mr̥tyu outside the house and to Varuṇa in a water reservoir. (11)



He should offer to the Bhūtas outside and in his house to Kubera and the man should offer to Indra and his men on eastern direction (12) to Yama and his men he should offer on Southern direction. To Varuṇa and his men he should offer on western direction. (13)

To Soma his men on northern direction to Brahmā and his men should offer in the centre. (14)

In the sky and upwards on the sacrificial altar and on the ground in the morning, he should offer to those (dignitaries) moving during day time and at night time to those moving during night. (15)

Also he should offer Bali outside (the house) daily in the morning and in the evening and should offer Piṇḍa (to manes) at evening time, not in the morning. (16)

He should offer first Piṇḍa to his father, after that to the grandfather and then should offer to the great grandfather, then to his own mother. (17)

Then to the mother of his father, then to the mother-in-law. He should offer Piṇḍa, on Darbha grass with their pointed parts facing south or specially on water. (18)

Whatever eatable things he happens to see in his house should be offered to them as also nice drinks especially. (19)

He should worship continuously his ancestors with flowers, incense and light. At the time of offering Piṇḍas to them, he should always speak his name and family name. (20)

He should offer Piṇḍa to crows also and at that time should utter this mantra "The crows which are in a west, Vāyavya, south or Nairṭya (21) may accept this Piṇḍa brought by me." Then he should give Piṇḍa to dogs - know the mantra from me (which is to be uttered there. (22) "In the family of Yama (Vivasvān) two dogs black and variegated were born. I am offering Piṇḍa to them. May they protect me on the road always." (23)

Then (mouthful) food should be offered to the cow, know the mantra here too. "The cows are beneficial to all, they are pious, they destroy sin. (24)



May the cows-mother of three worlds accept this mouthful." Then he should perform the blessing ceremony and give alms to beggars. (25)

By giving well purified begging, he gets the fruit of offering in gift a cow. A child, a young girl, an old woman, a carrying woman or girls are not well (26) and servants should be given food after honouring the guests. One who comes from the same town as his own and one who is not a Brahmin is not considered a guest. (27)

One should feed guests first and then the servants also; a Kṣatriya, Vaiśya or Śūdra, Oh best of Brahmins, should be fed with servants, if he comes while Vaiśvadeva is being performed. Then common food that remains should be offered to birds and also to low-caste men, on ground in the house of the house-holder; when Vaiśvadeva is being performed, he should not insult (anyone) in any way. (28-30)

If a guest returns from the house in distress on his way he takes away with him the merit (of the house-holder). One who gives food to a distressed Brahmin (31) after honouring him, by that he attains heaven (because) gods (themselves) move on this earth in the form of Brahmins. (32)

Therefore when a guest comes first, by that he gets the fruit of giving in gift of ten cows. (33)

If he gives to a guest who has come for water for cleansing his feet and by offering a seat to him, he gets the merit of giving in gift a cow. (34)

By offering him a place to live in, he enjoys himself in heaven. Similarly a man who fans wind to a man who has arrived (35) he gets the fruit of giving a cow in gift and attains the world of winds and also by going to receive him with a fan in his hand. (36)

If the guest gets food (in his house) he gets the fruit of giving a cow. A man should enkindle wood if a guest grieved by cold happens to come; (37) he should make him warm, Oh fortunate one, and he gets the fruit of giving ten cows. His body becomes lustrous like fire and best light too. (38)



One who gives water to a guest troubled by thirst, gets the fruit of giving a cow and gets the fruit of giving a cow also by rubbing the feet of one who is tired. (39)

By serving a man diseased, he gets fruit ten times more. If a man rubs oil on the legs of a man who comes to his house, (40) he gets the fruit of giving a cow and attains the world of serpents. By giving shelter to a poor man and to a guest, (41) he gets the fruit of giving a cow and enjoys himself in the world of the Sun. He is born with shining eyes and has no obstruction. (42)

By giving a cot (to a guest) he gets the fruit of giving in gift money. By offering wood (Danta-kāṣṭha) for cleansing teeth, he gets great good luck. (43)

By giving water for making his body pure, he gets the fruit of giving in gift a cow. By giving clay, Oh expert in religion, he has no obstruction. (44)

By giving fragrant paste for besmearing his body and a garland, he gets much wealth. Similarly by giving medicine (= herbs) he gets free from disease. (45)

By offering a bath and ointment for rubbing his body, he becomes beautiful. Similarly by giving things for a bath to him, he enjoys himself with the Gandharvas. (46)

By offering water for a bath, he gets the world of Varuṇa. By offering shoes, he mounts an aeroplane (47) and by offering an umbrella, he gets leadership of troops. By giving garments, he becomes beautiful and lucky. (48)

A man who gives land gets the fruit of a horse-sacrifice. One who gives a vehicle, gets heaven and the place of Lord Viṣṇu. (49)

By giving pots full of cold water along with eatables, one gets the world of cows, Oh best of men. (50)

With mixed ghee and sugar, having salt and fresh ghee (51) if he satisfies the guests and by Gorasa and grains, he attains the world of cows for a long time, nothing is to be thought here. (52)

He derives satisfaction wherever he is born. By giving whatever he wishes, he gets the fruit of a horse sacrifice. (53)

By giving betel leaves, he enjoys himself with the Gandharvas. By sowing seeds for himself he shines in heaven. (54)



By narrating the events of history he gets the fruit of giving a cow. By satisfying a guest, by giving a cow or money to him, he gets very great fruit and enjoys himself with the Gandharvas. (55)

By following the guest, Oh Rāma, he gets the fruit of giving a cow. (56)

Therefore, by all efforts, he should worship the guests always. The Kṣatriyas have gods in the form of Brahmins, women have gods in the form of their husbands and a house-holder has gods in the form of guests. So he should honour him always. (57)

A man, who, in this world, honours guests continuously with grass, water, gentle words according to the capacity of his belongings, is honoured in the assembly of gods by gods and in this world, he is born in prosperity. (58)

Here ends chapter 92 of the second part of the Viṣṇudharmottara Purāṇa entitled "Vaiśvadev Kathanam" in the words of Puṣkara addressed to Rāma.

## CHAPTER 93

### Bhojanavidhi

Puṣkara said—Oh Bhārgava, when the moon or the sun is eclipsed, one should not take food before (1) the eclipse is over; when they are already eclipsed and if they set, he should not take the food as long as their rising takes place. (2)

When there is the beginning of their being so eclipsed, a pious Brahmin should carefully avoid eating; not so when there is a calamity to the king or when there is an evil turn in the worship of god, not after making sacrifice, not after giving (3) a gift, not when he is impure; not a thing which is abused, not a thing which is not good for his health, not when children are looking at him, Oh Bhārgava; (4) if the children ask for anything, he should give to them with effort, by giving to children their desired thing, he enjoys himself in heaven. (5)

Those people who want to observe religion properly, should always fondle children. By giving them food, he gets the fruit of giving a gift of a cow. (6)



By giving them a toy, he enjoys himself in the celestial garden for a long time. He, at whose sight children are delighted, (7) gets great good luck wherever he is born. Therefore, by efforts, he should give food to children first. (8)

When children are hungry, he should never eat. Not only that, he who does not give to them but eats their food (9) or he who eats sweet things alone - there is no one more sinful than he. A man should never eat wearing a single garment, nor should he eat in a broken vessel. (10)

He should not eat sitting on a broken seat or sitting on a cot, with the ends of his feet and hand dry and also when his head is wet. (11)

He should not eat things keeping these on his lap, should not take salt in his palm giving gift only once, drinking separately, eating flesh and milk, eating at night time, (12) scratching teeth and (eating) very warm, he should avoid well these seven things. He should not eat curds at night time, should not drink water with joined palms. (13)

After the sun has set, he should not eat anything which contains much oil. During day time, he should abandon (eating)

Dhānā and always Kovidāra (should be avoided). (14)

Dhānā taken during day time destroys (sweetness of) voice. Taking curds at night with fried and ground powder of grain too. There is poverty residing always in Kovidāra. (15)

Except honey, he should not completely finish things of eating the milk, ground powder of fried grains, the corn and water taken in travelling. (16)

The remaining may be given to others, but should never completely finish it. He should not give the remains of his food to a Śūdra. He should not touch ghee when he has left behind some food after eating. (17)

He should neither touch his head nor fire. He should not abuse food afterwards. He should eat with a pleased mind and the mind should be occupied in that thing only : he should eat being attentive and should not look in various directions. He should not drink water with left hand or drink that which is left after drinking. (18-19)



A man should not drink or eat sitting upon his hams, not expanding his feet and not with a turban on his head. (20)

The using of the wood-stick as a tooth-brush should be done after rinsing water. After rinsing water once more, he should eat betel-leaf. (21)

Then he should attentively listen to the tales of the past and then, Oh best of Bhṛgu, he should meditate upon the scriptures well. (22)

After doing this meditation over the scriptures, he should slowly move from that and should perform salutation of the sun at evening time and then should stand with his mind controlled. (23)

The Sandhyā-Vandana in the morning should be done while standing and the last Sandhyā should be performed while sitting. Pūrvā Sandhyā should begin with the coming of the Sun, a little up and should be ended when the entire orb of the sun comes up. (24)

The morning Sandhyā should be performed after taking a bath and the evening Sandhyā should be uttered beginning from the time when the sun is still there up to the appearance of a star. (25)

After performing the worship of the best god; he should perform Vaiśvadeva. Then after eating light and tasty things, he should sleep. Oh leader of the Bhṛgu family. (26)

Here ends chapter 93 of the second part of the Viṣṇudharmottara Purāṇa entitled "Bhojanavidhi" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 94

### Ācārakathanam

Puṣkara said—He should not sleep in an empty house, in a cemetery or in a place where there are too many trees or in a place where four roads meet, in a temple of lord Śiva or in the place of Mātṛkā; (1) also not in a place sacred to Kārtikeya, not in the shade of banks or on land abounding in stony fragments, in clay or dust. (2)

He also should not sleep on Darbha grass when he is not initiated for a sacrifice or when he is not observing any vow. He should not sleep keeping his body on grains, cows, god, Brahmins or preceptors, not on a broken thing, not on an impure place, not



when he is impure. He should not sleep with his legs wet, not naked or keeping his head in north, not in an open place which is empty on all sides, (3-4) not under a tree grown in temple-ground. He should not approach a woman who is carrying or a woman whose hairs have grown grey. (5)

He should not approach a woman in menses or a sick woman or one who is related to him (= a sister ?), not when he is hungry, not after applying pastes, not when the woman has applied pastes, not on Parva days (*amāvāsyā* etc.), Oh Bhārgava. He should not pour his semen in an empty place or in animals. (6)

Oh brave man, if he, with a strong and healthy mind, always acts as told here, well, his sins get removed quickly and he gets lots of prosperity and happiness. (7)

Here ends chapter 94 of the second part of the *Viṣṇudharmottara Purāṇa* entitled "*Ācārakathanam*" in the *Upākhyāna* addressed by Puṣkara to Rāma.

## CHAPTER 95

### Description of the duties of the house-holder

Puṣkara said—A house-holder should always do this religious works as described in the *Smṛtis*, in the fire kindled at the time of his marriage or in the fire which has been brought at the time of accepting heritage or (in the fire) which was at the time of his father's death (1) or at the time of the death of his mother. Oh best of Bhṛguś, this *Śrāntakarma* (= deeds enjoined in the Vedas) should be performed in the sacrificial fire; A man has debt of deities, manes and sages. (2)

From the time of his birth and hence he should always try to get out of that (debt), Oh respectful man, one can be free from the debt of deities by performing sacrifices. (3)

One who has less money, by worshipping, by fasting and by observing vows. He should be free from debt of manes by performing *Śrāddha* and worship. (4)

He gets free from the debt of sages by observing celibacy, by studying and by penance. He should offer *huta*, *ahuta*, *nirvāpya*, *prahuta* and *prāśita*. Oh fortunate one, he should not abandon five



Mahāyajñas. Huta means that which is thrown in fire. Ahuta means balikarma, (5-6) offering piṇḍas to manes is known as nirvāpya. Prahuta means that pertaining to sacrifice and the offering to manes. Prāśana is that which he eats after this. A house-holder should always perform five Mahāyajñas, for removing sin. (7-8)

He should always carefully perform the nryajña and ṛṣiyajña too. (9)

Devayajña sacrifice to god should be understood as that which is offered in fire. Bhūtayajña (= sacrifice to other living beings) is offering Bali. Pitryajña (= sacrifice to manes) is performed by Piṇḍa and Oh Bhārgava, Ṛṣiyajña (= sacrifice to the sages) (10) should be taken as the service of the study and honouring guests is the Manuṣya Yajña (= sacrifice to men). He should never abandon these five Mahāyajñas. (11)

He should offer oblation to lord Viṣṇu, by seven sacrifices. He should keep the sacred fire and should offer oblations in fire, Oh fortunate one. (12)

When barley and other grains get ripe he should perform twice Āgrahāyaṇa sacrifice and should also perform darśa, paurṇamāsa and cāturmāsa sacrifice. (13)

Also a Brahmin should perform virūdhā, paśubandha and sautrāmaṇi. These seven soma sacrifices he should offer to the eternal god. (14)

Also agniṣṭoma, atyagniṣṭoma, utkha, pāvanī, pratirātra, vājapeya and āptoryāma sacrifices and also perform other various (15) sacrifices like paunḍarīka and others. (16)

Oh Bhārgava, by gosava, aśvamedha, rājasūya, puruṣamedha, sarva medha (17) by other various sacrifices, in which ceremony is done according to their names, he should inspire others to perform the sacrifice to the god of gods, Vāsudeva. (18)

Yājña means very lustrous, Viṣṇu himself; only he is the Yajamāna, he is the utensils used in sacrifice and he is all the materials used in sacrifice. (19)

Oh Rāma, he should therefore always offer sacrifice to Hari, who has, in him, all gods. Oh best of sages, every year he should by performing Satya offer to the Lord. (20)



He should do Paśupatiyayana and Cāturmāsika too. A man who has got little wealth should undertake Vaiśvānara sacrifice. (21)

Oh best of Bhārgavas, if one has very little money, he may drink soma. A sacrifice in which little gifts are given destroys longevity, sons, fame, wealth and study. (22)

So, one who has little money should not perform (big) sacrifices. One who has possessed corn which can satisfy his people for three years or more than that, deserves to drink Soma. By not offering Prājāpatya and by not offering gifts of Agnyādheya, (23-24) a Brahmin becomes (as if) without sacred fire, though he has money. Viṣṇu has all gods in him. His worship should therefore be done daily, Oh best of Bhṛgu; his worship should be done at least in his idol because Brahmins know only Viṣṇu in all sacrifice. (25-26)

Sacrifice to him should be performed with things of milk and flowers, in the group of those other gods separately from his own. (27)

Oh son of Bhṛgu, his worship should be done outside the altar with faith, but he should never offer sacrifices in which small gifts are given. (28)

So, a man who has got little money should always worship Viṣṇu, grouped with other gods, by penance, with faith, Oh destroyer of enemies. (29)

By worshipping the god with the best corn, incense, fragrant pastes and best fruits, he gets (the fruit of) all sacrifices. Therefore that lofty god should always be worshipped. (30)

Here ends chapter 95 of the second part of the Viṣṇudharmottara Purāṇa entitled "Description of the duties of the house-holder" in the Upākhyāna addressed by Puṣkara to Rāma.

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## CHAPTER 96

## Description of the bath in Kṛttikā

Rāma said—I want to listen to the desire - inspired deeds of house-holders from you, Oh knower of all religions, Oh son of the king Varuṇa, Puṣkara said—the priest who has observed a fast should make him, who has fasted when the planet of Yama is there in Kṛttikā constellation, take a bath, according to the proper rites, (1-2) with pitchers of clay and gold having untimely roots, which are shining, possessed of all auspicious signals, with the auspicious water of holy places (3) which is filled with the leaves of agnimatha, śiṛiṣa, banyan tree and pippala tree and possessed of black sesamum, Oh best of Brahmins. He should worship fire, Kārtikeya, moon, the sword and Varuṇa (4) as also the Kṛttikās with fragrant paste, garlands and grain; (5) with yellow and red colours (= flowers of that colour) with ghee and lights, with curds, things obtained from a cow (Pañcagavya) and rice with husk, producing fire by churning with (6) kṛsara, ullopikā, cakes of various types. Then he should offer in sacrifice priyaṅgu to all the deities mentioned. (7)

(He should take) sandal-paste, the feathers of a peacock, producing smoke from the place of vessel of producing fire by churning, he should make a jewel as gold ornament on arm (8) and wear it. According to his capacity he shall give gifts and gold too. Then wearing white garments he should worship lord Viṣṇu, the killer of Madhu demon, (9)

Performing this rite continuously, he should then have the placing of sacred fire. This rite is described as destroying the enemy; all the rites pertaining to fire, give prosperity also, Oh best of the knowers of religion, it brings wealth, fame, if this desire-goaded deed is done daily. (10)

Here ends chapter 96 of the second part of the Viṣṇudharmottara Purāṇa entitled "Description of the bath in Kṛttikā" in the Upākhyāna addressed by Puṣkara to Rāma.

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## CHAPTER 97

## Description of the rite of Śatrunāśa

Rāma said—Oh son of Varuṇa, by what deed done at his will does he get the consecrating fire and the destruction of his enemies (?) (1)

Tell me after that about the best rite which destroys the enemies. I want to listen to that in this matter, I have faith (in you) always. (2)

Puṣkara said—When the Planet of Yama is there, in the constellation Kṛttikā he should observe always a fast and should worship lord Vāsudeva with fragrant saffron, with rice, red flowers and should offer Guggula incense and should (3) offer red-coloured light with ghee. (4)

He should place before the god everything that is worth placing. Also he should offer auspicious oblation in fire which has nice sacred fuels. He should give weapons and money, gifts to the Brahmins. (5)

This rite should always be done, it is said to destroy the enemies and kill the group of enemies, by performing this best rite a man gets quickly his enemies destroyed, there is no doubt here. (6)

Here ends chapter 97 of the second part of the Viṣṇudharmottara Purāṇa entitled "Description of the rite of Śatrunāśa" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 98

## Sādhāraṇa Snānavarṇana

Rāma said—Oh son of god, tell me about the other baths to be taken for getting desired things, the baths by which one can get the desired things, Oh expert in religion (1). Puṣkara said—the priest observing a fast should make the man, who has fasted, perform the bath. Oh expert in religion, in all cases (2). Pitchers with roots which are not seasonal should be prepared and in all these worship of the moon and Varuṇa likewise should be done. (3)



Also of the deities of constellations and of the constellation itself and also of Lord Vāsudeva who is omnipresent and immeasurable. (4)

For those whose worship is to be done, oblations should also be offered (in fire). The desire fulfilling bath should always be done and proper constellation should not be disregarded. The pitcher for the bath should be enchanted with this vessel, Oh Bhārgava. (5)

Mantra "The water which originated from Soma (moon), the pious fire, which purifies and which resides in sun and moon, whose flow has been destroyed, by the wind, which resides in water with honour, which is always for the benefit I offer to that, may that bring peace, wealth, new prosperity to me in abundance which is at the top of all." This rite has been said to destroy the enemies and this bath common to all (such rites) is pious." After this I am telling you, Oh Rāma, about the other types of bath which are desire-goaded and which give happiness. (6)

Here ends chapter 98 of the second part of the Viṣṇudharmottara Purāṇa entitled "Sādhāraṇa Snānavarṇana" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 99

### Nakṣatra-Snāna-Kathana

Puṣkara said—I have told you about the bath to be taken in Kṛttikā constellation which beautifies the rite pertaining to fire and which is the principal bath for destroying enemies and which gives consecration of fire. (1)

Similarly a bath in Rohiṇī constellation has been mentioned as giving a son, but for you, who desire to get the spiritual pre-eminence, listen to that bath known as Saumya. (2)

Three pitchers full of the leaves of udumbara should be prepared and decorated with garlands like string, which are white, bright and which have the emblem of the full moon on them. (3)

He who has been given a bath with these (pitchers) afterwards should wear silk clothes with due ceremony and then, worshipping gods and offering ghee in fire (4) and offering in water, milk made



pious with 'Om' to the moon, he should put before the moon, a three pounded deer. (5)

Then he should give incense with the horn of a deer. Then he should wear a jewel, adorned with gold in honour of the moon. (6)

Here he should give as gift an auspicious milch cow; by doing this, he gets best spiritual pre-eminence. (7)

A man with a pitcher - full of ghee, mango and honey decorated with strips, should take a bath with water, having red sandal-paste (8) and should offer to Rudra, flesh, blood, honey and milk with cooked rice, a black garment and the incense of guggula (9) and then a sacrifice with ghee and reciting mantras is enjoined. The gift to be given here is black garments. (10)

Flesh, hair of horse, man and specially of a donkey should be made as a jewel in iron and that should be placed on the door of the enemy. (11)

This bath which is to be taken in Ārdrā constellation destroys all enemies. Oh Rāma, preparing three pitchers full of fragrant pastes, fruits and seeds (12) he should be bathed by that. After that butter, gruel, fishes, with recitation should be placed before Aditi (13) as also fishes having smell. Here a sacrifice with ghee and rice with incense is enjoined. (14)

On that day, he may go and he should wear a jewel having gold, silver and fragrance. (15)

Oh Rāma, here a gift should be given of a milch cow. If he takes this bath in Punarvasu constellation he becomes beset in his caste; (16) or he gets sons, or he, a very fortunate man, gets whatever he desires. Rubbing his body, Oh Rāma with the tenacious paste of white sesamum, (17) he should take a bath with pitchers filled with ghee derived from cows milk and bathing with all herbs, covering his body with a cloth not cut, he should offer milk with cooked rice, (18) also white garlands and garments new. Here sacrifice is to be performed with milk, with cooked rice and incense should be given with fragrant things. (19)

That jewel should be worn on head and a student should wear on the top of his stick. A bath with water having flowers and gold brings prosperity. (20)



Here the gift to be given is ghee with gold, saddhvajā should be tied round with blue string and with blue flowers (21) and sesamum should be tied round with a lot of Nāga flowers and with the best clay of an ant-hill which is hasta (i.e. 18 inches). (22)

A Brahmin should take a bath with these and should offer to all servants sweet (with honey) rice, with husk. Fragrant with water and Dhāṇās should be pounded again and again. (23)

A sacrifice should be performed with milk, incense should be made with all barks. The skin of a serpent, Nāga flower and gold may be made like a jewel. (24)

Here a gift, that is to be given is an attractive cot. A bath should be done in Āśleṣā which will bring enjoyments and success; (25) or it gives wealth. Oh fortunate one, I have described to you the rites to be performed for getting the desired things. With the leaves of black sesamum, he should fill six pitchers. He should tie them round with black garlands and take bath with them. Wearing a new garment, he should offer seven piṇḍas on the darbha grass with their tips facing the south, (26-27)

Subhāsvara, Bahirṣada, Agniṣvakta, Kravyād, Upahūta, Ājyapā and Sukālina (28) are described as the manes. To them he should offer Piṇḍa in order. He should offer incense with Vrihi and barley grain and should perform sacrifice with sesamum. (29)

Here sesamum and silver should be given as gifts and a bud should three times be tied round and a jewel of that marrow should be worn. (30)

He gets the favour of manes and gets success in his work by performing this bath in Maghā Nakṣatra always carefully. (31)

Two full pitchers should be prepared with honey, Madhūka and Madhuyaṣṭikā and a man who is devoid of some limb should give a bath to that man. (32)

Then after taking bath the paste of śālī (= a kind of rice) mixed with ghee and honey, fragrant paste, garlands of various types should be offered to the sun. (33)

After offering that, various types of flesh too should be offered. The incense should be given with ghee and sacrifice should be done with Priyaṅgu. Here variegated clothes should be given as gifts. (34)



The wings of a pigeon and a Cakravāka, Oh respectful among men, (35) should be tied three times round and that jewel should be worn on the head. He gets great good luck by taking only a bath in honour of the lord Sun. (36)

Taking a bath with two pitchers full of sesamum and honey in ārdra constellation, he should offer milk and a pair of yellow and red garments for incense. Śatāvarī should be offered and sacrifice should be performed with rice. Tejovant and priyaṅgu tied round three times should be worn as a jewel. (37-38)

And a pair of red garments should be given, as gift. This bath to be performed at Uttarā Phālgunī constellation gives fame in all undertakings. (39)

The nourishment of virile should also be done after the birth of a son. For one who desires to have an elephant, a bath in Hasta constellation has been already told by me. (40)

For getting victory over the enemy's army too that bath is praised. He should put in a pitcher full of manjiṣṭhā, samāṅgā and misikāntā, Oh Bhārgava, (41) and also gold and silver. Bathing with that after this, variegated garlands and garments (42) should be offered to Tvaṣṭrā with devotion and a sacrifice should be performed with milk; Oh bestower of honour, variegated clothes should be given here as a gift. (43)

Incense should be with all fragrant things and a variegated Bālī should be made and a Maṇī encircled with gold, of 18 types of flowers grown on separate stalks, (44) should be worn on the head. If one takes a bath in this way in Citrā constellation, he gets great good luck. (45)

He gets honour amongst all people and gets whatever he desires. Gold leaf of a pippala tree and the horn of a rhinoceros (46) should be placed in a pitcherful with spiritual liquors, wines and intoxicative juices; he should offer to the Vāyavya carefully milk along with curds having flesh; (47) should offer fragrant pastes and incense and should offer ghee in sacrifice, various clothes should be given as also gifts here. (48)

One who knows should wear the jewel; this should be done in Svāti constellation. (49) (By this) a man gets great success in trade. In Viśākhā constellation he should take a bath with two pitchers. (50)



Then in Kṛttikā constellation, Oh fortunate one, and the incense of guggula and ghee. For offering in sacrifice he should take ghee and a gift of gold should be given. (52)

One becomes the leader of a group - there is no doubt, if he performs this, (He should offer Bali), He should put in three full pitchers on which Svastika sign has been made, very strong Anantā, Madhūka and Misi (53) and then, covering his body with a new cloth, with fragrant pastes, fruits and rice (54) and honey, he should give offerings to the lofty Mitra, he should offer the incense with a scorpion and sacrifice should be done with barley grains, Oh bestower of honour (55) and he should wear (a gem of) the city gateway (?)

Frying pan and wood of Cūḍā (?) along with gold and Oh Brahmin, he should give gold as a gift. (56)

Taking bath in this way, in Maitra, he gets friendship with all created beings, Oh tiger in men or he brings under him the entire city. (57)

He should prepare pitchers filled with the water originated from a lake, a lotus-bed, rivers and streams and possessing all seeds (58) and having all jewels and herbs, should take a bath with them three times, wearing silk clothes. He should offer jewels, garlands and fruits. (59)

He should offer to Indra, jewels with his face turned towards east carefully. With full of all gems and herbs the three baths should be taken. Clothes, gems, garlands, fruits should be given to Indra keeping the face on the eastern side. Then on the front (head) side the dhūpa should be given; the gems become like Viśākhavān. (60)

Then an umbrella should be given, Oh Son of Bhṛgu, on the Jyeṣṭhā constellation. Taking the bath everyday like this he gets the kingdom without any enemy. I have told you the bath in the Mūla constellation desiring agriculture and for business, O Bhārgava, it should be in the beginning of Uttarā-Ṣaḍhā constellation. (61-62)

Then the four pitchers should be prepared in Uttarā and asādhā - constellations with flowers, seeds and fruits; then a man should take his bath by that. (63)



Then garments, wine and food mixed with milk should be given to the gods, O knower of religion; they should be mixed with Mudga and with one's own will, garland and garment should be given. (64)

In the sacrifice milk should be used and the horn of a cow should be used as the (Yūpa) peg. One should use the flowers of dhātri, śami and bilva and one should wear jewels with gold. (65)

There one should give gold and silver. Thereby one becomes the supreme king and gets victory in disputes. (66)

There one should put bilva, tagara, sandalwood and madhuyaṣṭikā (sugarcane), priyaṅgu and madhūka in three pots. (67)

O the best of Bhṛguś, one should take a bath with the water brought from the Sangama (the meeting place of holy rivers) and its clay. O Brahmin, then again one should take a bath with all the herbs. (68)

One should offer to Viṣṇu the food of Kulattha and the rice and the chief fruits and Bali sacrifice and similarly dhūpa with mudga. (69)

It is said in the scriptures that one should put on the head the wood from the stick of the Chhatra (umbrella) of a king and similarly from the flag of Indra and the canine tooth of a lion and jewel with gold. (70)

There one should give as Dakṣiṇā (gift) present a cow which is milked in a vessel of bronze (Kāṁsyopa-dohinī Dhenu). Thus a man bathing in Śravana gets a kingdom having no trouble. (71)

Or O Bhārgava he gets the supremacy on other country. Then one should put the leaves of atimuktaka and bilva in five pots and then one should take a bath with them. Afterwards one should offer gold and honey from the Vastus. (72-73)

One should do dhūpa-incense with the side locks of hair of boys (Vāyasa-pakṣaihi) and a Homa sacrifice should be performed offering purified butter. Then one should put on the head the locks of hair of Brahmacārī boys (Kāka Pakṣa), stalks of corn and Kāka-mācī, gold and gems. There one should give as present (as a Dakṣiṇā) a cow which is milked in a vessel of bronze. O the best of Bhṛguś, one who daily takes a bath in Dhaniṣṭhā (74-75) gets very much wealth or a bride in marriage. (76)



I have already described before (Vāruṇa) the bath with sacred water which increases health. A man who has taken a bath with two pitchers full of water in which jewels are dipped, should offer the milk of a she-goat to Ajaikapāda and white flowers and different fruits should be offered. (77-78)

Similarly Khatwāṅga, Dhūpa-incense and Homa-sacrifice should be performed with milk. O Rāma, one should wear the canine tooth, hair and nail studded in gold and a gem. One should give a goat as a gift and after taking a bath one should always meditate upon Ajaikapāda. (79-80)

O Rāma, one would get a treasure or would get a victory permanently on the enemies. I have already described the baths named Āhribudhnyam and Godama. (81)

In Kanyā-Rāśi (Virgo) a man should take a bath filling a pitcher with powdered sandalwood, haridrā (turmeric) and similarly the roots of dūrvā grass. (82)

Thereafter in Puṣṇa bath, ornaments, garments and offering Bali should be given. Similarly honey, Lājā, fried grains and Dhūpa incense should be offered with purified butter. (83)

A sacrifice (Homa) should be performed with purified butter and gold should be given as Dakṣiṇā. A sacrifice should be performed with bright Suvarcalā Brāhmī (Brāhmīm Suvarcalām) and the interior Homa should contain a gem. (84)

The man who takes a bath like that in Pauṣṇa, is always united. I have already narrated to you the Suprada Snāna, the bath that gives good things, which is taken in Āśvina. (85)

O the best among Bhṛguṣ, O Rāma, the entire Vaijayantī and Balā, Indrahastā and Madhūka should be filled in three pots. (86)

One who has taken a bath with that should offer (Tila) sesamum and rice and garlands of various flowers and yellow garments. (87)

For Dhūpa-incense the horn of a ram and for Homa (oblation) sesamum should be used. There one should give sesamum and gold as Dakṣiṇā. 88

A gem should be made with the roots of Darbha grass and should be covered with gold. The man who takes a bath in Yāmya-Bharaṇi Nakṣatra, gets a long life. (89)



O Rāma, I have narrated the main baths, which are desirable for atoning sins. O the best of Brahmins, they should be taken by the intelligent persons having land. (90)

Here ends chapter 99 of the second part of the Viṣṇudharmottara Purāṇa entitled "Nakṣatra-Snāna-Kathana" in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 100

### Abhijit Snāna

Puṣkara said—In Uttarāṣāḍhā Brahma-snāna - Brahma—Bath is recommended. O the best of the kings, when the Sun comes in the middle, one should take a bath with water filled with all the seeds and jewels, fruits, flowers and herbs; and then perform Pūjā service of Svayambhu Brahmā. (1-2)

O one knowing religion, dhūpa (incense) should be offered with the roots of kuśa grass, purified butter and rice. Homa-sacrifice should be performed with purified butter and gold should be given. (3)

O Brahmin! While the sacrificial ladle (Sruva) is being prepared with the powder giving pleasure one should put the powder of Soma herb and threefold gem on the head. (4)

I have narrated to you the bath which is to be taken by a person desiring to get a kingdom. Similarly I have narrated by my sweet will that of one desiring Brahma-varcas the supremacy of Brahma. (5)

O Bhṛgu! I have narrated to you this bath which is taken for destroying all the mental worries or it should be taken when the sun comes in the middle of the day (i.e. the noon). Then it is praiseworthy and it fulfils the desires. (6)

Here ends chapter 100 of the second part of the Viṣṇudharmottara Purāṇa entitled "Abhijit Snāna" in the Upākhyāna addressed by Puṣkara to Rāma.

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## CHAPTER 101

## Puṣṭikāraka-Śravaṇa-Snāna

## (The bath giving nourishment and strength)

Rāma said—O Lord, kindly narrate the other bath which strengthens or nourishes a man and by taking it daily a man gets strength. (1)

Puṣkara said—When the lord of lords the Moon comes in (Śravaṇarkṣama) the constellation of Śravaṇa, one should take this bath where two rivers meet. (2)

Or it should be taken where a river meets a lake or a river meets the sea. Having taken the bath one should worship Lord Viṣṇu with flower garlands and sandal-paste etc. (anulepana) and with Dhūpa-incense, lamp and obeisances - (Namaskāra), according to one's own prosperity. Then cooked rice with curds should be offered to Lord Viṣṇu. (3-4)

Thereafter one should give an oblation of milk, while chanting Puruṣa Sūkta. O the best of Bhṛguṣ, silver should be presented as Dakṣiṇā. Without fasting also this bath gives the highest strength or nourishment. (5)

If a man takes a bath in Śravaṇrksa-Yoga, all his desires are always fulfilled. O Rāma, all his sins are removed and he gets religion and the main fame. (6)

Here ends chapter 101 of the second part of the Viṣṇudharmottara Purāṇa entitled "Puṣṭikāraka-Śravaṇa-Snāna" (The bath giving nourishment and strength), in the Upākhyāna addressed by Puṣkara to Rāma.

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## CHAPTER 102

### Janmaṛkṣasnāna Varṇana

Puṣkara said—When the moon comes in Janma-nakṣatra—Yoga, (the constellation of the birth) one should worship a pitcher filled with all the herbs and then a bath should be taken. (1)

After taking the bath one should worship Lord Vāsudeva, the lord of the world. Similarly the Moon the lord of all the constellations and the Vāruṇa Nakṣatra, (the constellation of Varuṇa) the lord of water. (2)

Similarly Vāyu, the god of wind and the Chhatra (umbrella) on the seat of weapons should be worshipped and purified butter (ghee) should be offered as oblation, while chanting the mantras of the aforesaid gods. (3)

O the best of Bhṛguś! Dakṣiṇā (presents) should be given to the Brahmins, according to one's own capacity. Thereafter, O the tiger amongst men! A man smeared with sandal-paste etc. and wearing fragrant flower garlands and various ornaments should live eating the oblations (Haviṣyāśi) and controlling the senses. Without observing fast also this bath is holy and destroys the sins. (5)

It is enjoined that Janma-Tārā (the wife of the moon), is the mother of the world and Lord Viṣṇu, in the form of the Moon is praised as the father. (6)

Therefore one should do all efforts to worship with devotion the Moon in the Janma-nakṣatra, the constellation of the birth or particularly in the Janma-Ṛkṣa. (7)

O the chief of Bhṛguś! Having worshipped the moon daily in the Janma-Ṛkṣa, the constellation of the birth, a man obtains all the desired things; his sins are destroyed and he always becomes happy in this world.



Here ends chapter 102 of the second part of the Viṣṇudharmottara Purāṇa entitled "Janmaṛkṣasṇāna Varṇana", the description of the bath called the birth constellation bath in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 103

### Bārhaspatya-Sṇāna-Varṇana

#### *(The description of the bath of Bṛhaspati)*

Puṣkara said—When the moon is increasing in the bright half of the month and when moving towards the north (Uttarāyaṇa) on an auspicious day, Nakṣtra, constellation and at the auspicious time.

And when the moon is in Tīṣya or Aśvina and also when it is in Hasta or Śravaṇa Nakṣatra one should go out of the city, in the Eastern or Northern direction.

On a beautiful piece of land recommended by Vāstu-Vidyā—one should make a square and round, auspicious design measuring eight hands (Hastas). (1-3)

And another in Vahni-Vedi altar of fire for sacrifice should be made. It should be smeared with cow-dung but lined with white-wash. It should be decorated with flags, umbrella, fans, garlands, wreath (Dāma) and kuśa grass and rice, lājā and gandha etc. chief auspicious things. (4-5)

It should be decorated with turmeric and similar things (Abilā-Gulāla etc.). Then from four springs of water nine pitchers (should be brought). (6)

A learned man should place each of them on the two Maṇḍalas so prepared. Then O one having great luck! Chanting the verses, one should imagine that the pitchers full of all the seeds are full of the water of seven important rivers. And a Brahmin should prepare a pitcher with all the herbs. (7-8)

Then another should be prepared with all the seeds, still another with grains and jewels and similarly still another should be filled with the topmost leaves of the trees. (9)



Another should be filled with flowers and similarly another with fruits. All others should be filled with fragrant things (like sandalwood) and should be worshipped. (10)

All of them should be spelt (Abhimantrayet) with the mantra verse. Then giving Bhadrāsana (nice seats) a wise man should spread the hide. (11)

For a Brahmin desirous of a bath the hide of a solar (celestial) bull is auspicious, similarly for a Kṣatriya that of the lion and for a Vaiśya that of the tiger is good. (12)

For a Vaiśya the hide of the elephant is good. To take a bath one should sit on it, and a wife with praiseworthy characteristics should be seated on the left hand side. (13)

One who is bathed should not comb the hair. A learned Brahmin should be given a bath with other Brahmins. (14)

Then with the sacred sound of the conch-shell and with the sound of the Vīṇā, lute and the Veṇu, the pipe and with great sound of victory (Jaya-Śabla) and with the loud songs of the Bards one should hold on the head a golden vessel with a hundred holes. Then a person knowing the scriptures (Śāstravit) should pour water from the pitchers, one after the other. (15-16)

The mantra of the herb by which the pot is filled should be chanted. "Yā Auśadhaya etc." The mantra "Ābrahman Brāhmaṇa" etc. is praised very much for the Bīja-Kumbha, the pitcher with the seeds. (17)

For the pitcher of the jewel "Āśuḥ Śiśāna" etc. should be chanted. The mantra "Puṣpavatī" etc. is praised for the pitcher with flowers. (18)

This same mantra is praised for the pitcher with fruits. The mantra "Gandha-dwāreṇa" etc., should be performed for the pitcher full of fragrant things. (19)

After taking a bath in this way one should put on two very white garments and O Rāma! auspicious things should be touched and the face should be seen in purified butter. (20)

Then (one should see the face) in a clean mirror there after one should worship the Lord Hari. Similarly with the mantras of Viṣṇu one should give oblations in Fire (or to Viṣṇu). (21)



Thereafter on the northern direction of it the fire should be placed and a Bhadrāsana (nice seat) of the hide as narrated should be put in an auspicious place. (22)

O the descendant of Bhṛgu! Then smeared with white paste, wearing a flower garland and auspicious ornament a man with his wife should sit on a seat. (23)

Then chanting the mantra Gandha-dvāra a Brahmin should make Tilaka on the throat and on the forehead with pleasing substance. (24)

Then while chanting the mantra "Yena Devā-Jyotiṣ" etc. a Brāhmaṇa should sprinkle water on the limbs beginning from the leg, with the help of darbha-grass. (25)

Dakṣiṇā should be given to the preacher and to the Brahmins, according to one's ability. Similarly fragrant things, jewels, purified butter, flower, garlands, gold and silver also should be given. (26)

That vessel with a hundred holes should be presented to the preacher and doing auspicious talks one should be free from sins, by the blessings of the Brahmin. (27)

Then one should enter into one's own house, with the auspicious sound of the conch-shell. O Rāma, similarly this bath should be taken without the wife. (28)

If one takes this bath for seven nights it destroys all the sins. One should abandon wine, meat, honey, (Kṣaudram) and sexual intercourse. (29)

This bath removes poverty (Alakṣmī), is meritorious, kills demons, increases intelligence, gives health, increases lustre, gives prestige and kills one's enemy. (30)

This bath is auspicious, removes the sins and destroys the bad dreams of this Kali-Yuga (the age of quarrel). Hence formerly even Bṛhaspati the preacher of gods got it done by Indra himself as Indra killed Vṛtra and had incurred the sin of killing a Brahmin. (31)

Then he himself gave by Indra the best desired objects in this world and is honoured and becomes happy and goes to the Mahendra loka (the world of Indra). (32)



Here ends chapter 103 of the second part of the Viṣṇudharmottara Purāṇa entitled "Bārhaspatya-Snāna Varṇana" (the description of the bath of Bṛhaspati) in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 104

### Dikpāla-Snāna Varṇana

Rāma said—O Lord! Kindly narrate another bath which destroys sins. And by taking it once one becomes free from sins immediately. (1)

Puṣkara said—There is a bath for those who are harassed by the Royal diseases Yakṣma, (general) diseases and who having irregular fever Viṣama-Jvara and who are tortured by (Cāyonmāda) madness and irregular fever. (2)

(Which is) for those who are unhappy due to the bad stars of Vināyaka and for those whose mind has become dull, for those who cannot get success in knowledge and for those whose seeds do not grow. (3)

For those whose family becomes unhappy, whose things are not sold and for the man who is strong but does not get victory in the battle. (4)

Whose acts are proper yet repeatedly there are obstacles and for those who invites quarrels with friends, relatives and with one's own people. (5)

For one whose embryo drops (abortion) and whose child is born but dies, for those whose flowers are destroyed or the flowers do not produce. (6)

For the woman who doesn't receive the seed (and becomes pregnant), for one who gives birth to non-human beings (Amānuṣān), for the girl who does not get a husband or who does not get love from him. (7)

For one who does not get Saubhāgya, good luck in the midst of friends, one's own persons and relatives. O Bhārgava! the bath should be taken by those who are mentioned above and others or by those who are not mentioned. (8)



A person knowing the rituals (Vidhānājña) should critically see and get this bath observed. An intelligent man knowing the planets should give a bath to them on the bank of a river. (9)

Those who are harassed by the king or affected by irregular fever (diseases in general), should take a bath in a temple where Siddhas live or worship. (10)

Those who are tormented by madness or who have got hysteria, should take a bath in the residence of sages or in a sacred place. (11)

Those who suffer from the bad star of Vināyaka or whose minds are dull it is recommended that they should take a bath in the place where good people come. (12)

Those who (do not) get success in three kinds of Vidyā or whose good qualities are (not) admired should take a bath here in the temple of Siddhadeva. (13)

Those who do not get victory in battle or whose own people are decreased, it is recommended, should take a bath in a forest, in a jungle or in a sacred place. (14)

Those who always quarrel here and there should take a bath on the meeting place of three roads or in a pond. (15)

The woman whose embryo falls down (and who has miscarriage) should be bathed where lotuses grow and the woman whose babies are born but do not live long, should be bathed near an Aśoka tree. (16)

The woman who does not receive the semen (Śukra) (and do not get pregnant), should be bathed near a tree having fruits. And if the children die, she should be bathed on the shore of an ocean. (17)

The woman who gives birth to non-human babies should be bathed at Ekalinga place or in the cluster of trees. The woman who is full of beauty and grace but does not get good luck (Saubhāgya) it is said that her bath taken in the place of a prostitute gives prosperity. All other women should always take a charming bath. (19-20)



A Brahmin should live day and night with his assistants, in a pious place where there are no thorns. (21)

O one giving honour! One should take a bath and a capable man should observe fast day and night but if one is incapable he should eat the (remnants of) oblations. (Haviṣāśanam). (22)

O Bhārgava! a healthy man should take a bath in Śarad and Vasanta (autumn and spring). In all the seasons, it removes the bad stars and diseases of the miserable persons. (23)

O Brahmin! A Brahmin should get a man bathed in the Sāvitra Muhūrta, the auspicious time of the Sun. And in the Maitra or Vijaya a person from the royal family should be bathed. (24)

A Vaiśya should be bathed in the Muhūrta of Pitāmaha. For a Brahmin Pancamī or Saptamī - the fifth or seventh day (of the Lunar month) is best. (25)

For a Kṣatriya the thirteenth day and the third day surpass others. O one giving honour! Similarly for a Vaiśya the second and the tenth day (is the best). (26)

In taking a bath for the Śūdras the sixth day and the fourteenth day are good. And for all other castes Ekādaśī, (eleventh day), twelfth day and the fourteenth day of the dark-half (Kṛṣṇa-caturdaśī) are taken.

For all the castes the bath in Nakṣatra-constellation of Druva, Viṣṇu, Puṣya, Revati, Bhagadaivata, Hasta, Punarvasu, Saumya, Jyeṣṭha, Vāruṇa and Dhana are honoured. (27-29)

The Āsana (seats) Vetrāsana - the seat of cane, Bhadrapiṭha, Vaidala of bamboo and dārava of wood are praised respectively for the castes (Brahmin etc.) (30)

The foot-rest (Pāḍopadhāna) of Kṛṣṇājina = the hide of black antelope, that of the tiger, that of Ruru (a savage animal) and of goat (Bāstan) should be made respectively for the castes. (31)

A child should be bathed on the back of a bull, a horse, a chariot and on the back of an elephant or on the shoulder of a man or in the lap of a woman. (32)

It is said in the scriptures that the bath in a lake is best for one who is desirous of performing the ceremony of bathing. O the tiger



amongst Bhṛguṣ! Hereafter I tell you the substances by which one should bathe. (33)

The new and charming bark of aguru named śatāhva, madhūka and two rajanis, tagar and nāgakesara. (34)

Āsurī, sarjikā and mānsī, rāmaṭha and sandal-wood, priyaṅgu, sarśapa, kuṣṭha, kumkuma and bahupatrikā, (śatāvri). (35)

Balendra-hastī and brāhmī and similarly pañcagavya -five things of the cow (milk, urine etc.). They should be prepared by mixing saktu (coarsely ground meal). (36)

Then when the day for bathing comes it should be prepared as before. Thereafter a wise man should make a Maṇḍala design in a charming place. (37)

The square and the eight directions should be levelled on all sides with cow-dung. The four doors should be adorned with garlands and Prākāras - surrounding walls. (38)

In the middle of it a beautiful lotus with eight petals should be drawn. In its Karṇikā-Pericarp disc like (round part of the lotus), Viṣṇu having the lustre of a cloud, wearing a yellow silk garment, having the chest illumined by the Kaustubha gem and holding Śankha, Cakra - should be drawn. On the right hand side Brahmā having the complexion of a lotus should be drawn. (39-40)

On the left side Rudra, having the complexion of a white cloud, wearing the hide of a tiger, having three eyes and holding a trident should be drawn. (41-42)

On the eastern leaf good looking Indra having Vajra (thunder-bolt) should be drawn. He must be riding on the back of an elephant, should have a golden complexion and yellow garments. (42-43)

On the petal of south-east direction, lustrous fire god should be drawn. The god should have the garments like smoke and the lord should be seated in the vehicle of the parrot. (43-44)

On the southern direction Yama (the God of death) should be drawn, who is like Atasī flower and who wears an auspicious yellow garment who has a stick in his hand and who is seated on a he-buffalo. (44-45)



On the south-west Virūpākṣa should be drawn, seated on a camel, wearing red garments and having a terrible black sword in his hand. (45-46)

In the western side Varuṇadeva should be drawn having a noose and sitting on a swan. The god should have very white garments and should be like pure Vaidūrya gem. (46-47)

On the north-west Vāya should be drawn seated in the middle of the Vāyu-maṇḍala, the circle of air. He should be drawn having a white complexion and white garment and adorned with all the ornaments. (47-48)

On the northern petal Kubera, the god of wealth, should be drawn, seated in a Vyoma-Yāna (air-plane), wearing the best armour, having a club and with the complexion of a lotus. On the north-eastern petal Bhālacandra (Śankara) should be drawn, sitting on a bull and wearing the garment of the hide of a tiger and decorated. (48-49)

The lotus should be surrounded by four seas and around the square, aquatic animals should be drawn respectively. (49-50)

On the eastern side of the seas a charming lotus should be drawn. Then a disc, a stick, a thunderbolt and crocodiles and śakti, a flag, a trident should be put one after the other. (51-52)

Then twelve arrows should be put joined with the compound wall. O the best of the Bhṛgu! a wise man on Sūkti (with good speech) on the doors eight small and coming out of the petals should be placed to gather. And on the sides sharp and half the span in length should be put adorned by Takṣa (a Carpenter). (53-54)

O Bhārgava then a strong and beautiful string with five colours should be tied to them not hampering the doors. (55)

An attractive canopy of white colour should be covered above and on all the four sides flags, umbrellas, swords and bells should be put. (56)

On the walls a strong enclosure should be made with sticks. And outside the walls Maṇḍalas for bath should be made. (57)

O the best of Bhṛgu! they should be triangular, square and attractive. They should be prepared on all the directions and sub-directions, with Jvālā (illumination) and garland. (58)



Near the bathing places on all sides cows with calves and bulls should be placed and worshipped. (59)

On the north part of the compound wall the Vedi (altar) should be adorned with lifeless birds and she-goats with kids. (60)

All of them should be covered with darbha grass and should be sprinkled with water. Then with great rituals fire should be placed chanting mantras. (61)

O Bhārgava! as described before, the gods with their signs and with their mantras and with Omkāra mantra and separately mentioning the names of all weapons. (62)

Aśvattha, Udumbara, Palāśa, Bilva, Arka, Khadira, Śamī, Svarāhvaya, Apāmārga, Palāśa and Yavaka. (63)

Vamśikā and Aśvagandhā and Kadamba and Arjuna and Āsana - all these are the praiseworthy fire-goods. They should be a span in length (Kīṣku-mātrā) and dipped in purified butter. (64)

They should be thrown in the fire for one hundred and eight times one after the other, with oblation and mustard seeds, sesamum and Turmeric (lājā). (65)

Then the Śānti mantra should be spoken by the Brahmins having good qualities. They should be worshipped by flowers, rice and fruits and given Dakṣiṇā. (66)

Then the pitchers should be placed on the seas in the Maṇḍala, in the directions and sub-directions, according to the name of the gods of the direction. (67)

They may be made of gold, silver, copper or clay. I am narrating their names. Kindly listen to them from me. (68)

Bhadra, Subhadra, Siddhārtha and Chaturtha, increase the health. Amoka, Citrabhānu, Parjanya are very nice in appearance. (69)

They should be worshipped with the water of Vāpi, (a step-well) a well or river. And they should be worshipped with Arghya, offering with herbs, flowers etc. (70)

They are evoked by the mantras. Kindly listen to the mantras from me. "Let the Aśvina, Rudra and the multitude of Maruts establish these pitchers. (71)



Viśvadevāḥ and Ādityāḥ, Vasus and similarly the sages and other gods also who are pleased, reside here." (72)

Thus establishing these pitchers in the Maṇḍalas, Indra and other gods should be seated as told before. (73)

In the eastern Maṇḍala the pitcher should be established with white flower and silken garment. Everywhere the pitchers should be held by Brahmins, praising the pitchers. (74)

O Bhārgava! each should be placed on four doors. The pitchers should be filled with water according to the capacity. (75)

Similarly they should be placed in such a way that they may be easily given for a bath to the person who is going to bathe. I shall tell you the herbs which are placed in the pitchers. (76)

O one knowing the religion, those who are not established, should be established. Jayā, Jayantī, Sūkarī, Markaṭī and Vacā. (77)

Kāyasthā, Vayasthā, Br̥hatī and Bahupatrikā, Sahasta, Śatavīrya and Trāyamāṇa, Kaṭumbara. (78)

Āticchatrā and Catrā, Jīvantī, Aparājītā, Jaṭilā, Pūtanā, Kīśā, Surā and Yakṣa-Surā. (79)

Avītarākṣasī, Vīrā, Sthirā, Bhadrā, Yaśobalā, Śankha-puṣpī, Viṣṇudattā, Nākulī, Gandha-nākulī. (80)

Golomī, Atibalā and Vyāghrī and Aśvavatī, Śyāmā and Jyotamatī. *These should be filled in the pitchers.* (81)

Similarly Chandana, Uśīra, Tagara, Kumbhama, Aguru Kesara, Tvak-patra, Muṣṭahrībera, Priyaṅgu and Elārasa. (82)

Gandhamānsī and Spr̥kkā, Rocana, Rāmaka Buṭī, Kaśīruk, Amṛta and Kakubha and Padmaka. (83)

Similarly, Kasturī - (musk), Taruṣka, Karpura (camphor) and Nādika, Jātīphala, Lavanga (cloves) should be powdered with Kakkola. (84)

Other available spices (fragrant things) should be put (in the pots). And white, red, yellow and black clay (85) and the other praiseworthy soils also know from me. (They are) from the tip of the horns of a bull, from the anthill of white-ants, from a temple, from Vraja (a Cattle-shed). (86)



From the fire place, from the tusks of an elephant and from the house of a lucky prostitute, from the gate (place) of a king, from the city, from a well and similarly from the house where donations are given. (87)

From the house of a potter, from rivers and from the place of a Padminī (a lotus) and a teacher and from an Indranīla pond, from a Hr̥da (pit of water) and from a stream also. (88)

From the four cross-roads, from seven roads and similarly the soil from the cart, from the stables of multitudes of elephants and horses and similarly from the house of a Brahmin who knows the Atharvaveda. (89)

From the house of one who has goats, from the treasure of a king, from a great seat, from Aśoka tree, from near the trees whose juice is like milk and from the trees full of fruits. (90)

The soil from the school where always teaching is going on and from the place of Yajña-sacrifice—All these should be taken and mixed with Pañcagavya—five sacred things from the cows (i.e. milk, urine, cow-dung etc.). (91)

All the seeds should be brought and placed in the pitcher for bathing. Then a Brahmin should instal the pitchers and prepare for the bath. (92)

They should be placed in all the directions and sub-directions. In the eastern Maṇḍala it should be established and a white garland and smeared with Lepa (ointment). (93)

Four Brahmins should hold a white cloth, similarly in the Southern direction everything should be blue. (94)

And on its south-west direction everything should be black. (And on the western direction everything should be yellow). In the north-west everything should be of white colour. (95)

Similarly in the northern direction the lotus colour should be made. In the north-east everything should be variegated. (96)

There mantras of installation of a king on the throne are enjoined. In each and every pitcher in all the directions and sub-directions. (97)

O one with great fortune! one should be bathed with the pious sounds of the conch-shell. After taking a bath one should put on



white silken clothes and should wear white garlands and the ointment. (98)

Thereafter with scented things, garlands one should worship the gods sitting on the Maṇḍala. (99)

Then with a lamp, incense, obeisances, garments and ornaments and Apūpa (round cake) and milk and other eatables and white flower garlands and ointment should be offered. (100)

Various fruits and milk should be offered to the Brahmins and the best food, white flower garland and ointment, fruits and flowers should be offered, to Keśava, as sacrifice. (100-102)

With milk, best food, curds and with Kṛsara and fruits and flowers of the season, sacrifice should be offered to Śankara. (102-103)

With Apūpa cake, the best food eatable, milk and Sarpiṣa and white flower garland and with ointment, sacrifice should be offered to Mahendra.

With barley, sesamum, wheat and Sakṛt eatables and molasses, sarpiṣa (clarified butter-ghee) sacrifice should be offered to Fire god. (103-104)

With molasses and rice, with molasses and cakes, roasted meat and flesh, should be offered to Yama the god of death as sacrifice and should offer a red garland and ointment. (104-105)

Roasted meat and meat, black garlands and ointment, wine and Sauvīraka should be given to Virūpākṣa as oblation. (105-106)

Apūpa cake of Mudga, the cake of sesamum and similarly the things produced in water should be offered to Varuṇa as oblation. And similarly a yellow garland should be offered. (107-108)

Barley, wheat, gram, Māṣa, Saktū, Gorasa - (milk etc.), Kulmāṣa etc. with purified butter should be offered to Vāyu, the wind god. (108-109)

The eatables with honey and the meat mixed with Munga, variegated flowers and Kumkuma should be offered as oblation to Kubera, the treasurer of gods. (109-110)

The eatables prepared from the Śimbi grains, cooked rice with molasses and curd should be offered to Īśāna as oblation and white garlands and ointment should also be offered. (110-111)



Then an intelligent man should offer milk, Kṛsara, Gandha and flowers with five Rasas to Śukra after knowing him. (112)

Fruits, rice and red flower-garland should be offered to Śakti as oblation. Then oblations should be given to Snāna-Maṇḍalakas also. (113)

The toys of the children, catables, different fruits the flesh with blood of the fish, milk, sesamum and molasses, Yakṛt, Antrāṇi intestines and hearts should be offered to Ghosts. (114-115)

Then speaking the names in dative case, of the gods mentioned in the Rājyābhiṣeka mantras, (along with the word 'Svāhā oblations should be given into the fire according to the faith and purified butter available. (115-119)

Then after giving the last oblation Dakṣiṇā (present) of gold, silver, cows and different garments should be given to the Brahmins. (117)

O Rāma, Dakṣiṇā should be given particularly to the performer (Kartā Brahmin) similarly the garments etc. offered to the gods and the pitchers etc. for bathing. (118)

It is said in the scriptures that the performer (Kartā) should divide it as he pleases. Then after seeing the face in the purified butter and bowing to the gods, holding auspicious things and taking fruits in the hands and with uplifted face one should go out of the place and then one should go to one's own house. (119-120)

One should live there that night having eaten the (remaining)

Havi (offering). One who is bathed by this Brahmapūta-bath, gets all his desired things and goes to heaven. (121-122)

Formerly at the time of the battle between gods and demons Bṛhaspati, the spiritual master of gods got it done by Indra. Then he got it done by Puruhūta. And O Bhārgava! Indra the king of god killed ninety-nine prominent Demons. (123)

I have properly narrated to you the bath, which gives money and fame, which kills the enemies and the demons, which removes the sins and is pious and which removes the diseases and destroys obstacles. (124)

Here ends chapter 104 of the second part of Viṣṇudharmottara entitled "Dikpāla-snāna Varnana" - "The description of the bath called the bath of the lords of directions" in the Upākhyāna, addressed by Puṣkara to Rāma.



## CHAPTER 105

### Vināyaka-Snāna Varṇana

Rāma said—O lord, kindly narrate to me other bath which removes sins and which completes all the acts created by Vināyaka. (1)

Puṣkara said—Keśava, Viṣṇu and Pitāmaha (Brahmā) appointed Vināyaka as the head of Gaṇas, to remove the obstacles and complete the deeds. (2)

Kindly listen to me (about the bath) which was created by him. In a dream, who takes a bath or who sees plenty of water. (3)

Who wears saffron coloured garments or who rides on carnivorous animals, one who stays together with Antyajās (low caste persons) or angry donkeys. (4)

—Or one who thinks that he himself is followed by others and one who is uneasy, whose deeds are fruitless and who is tormented without any reason. (5)

—And O the son of a king! though founded by him, one does not get the kingdom, the unmarried girl who does not get a husband and the woman who doesn't conceive or beget children. (6)

The teacher who does not get the position of Ācārya or the student who does not get scope of learning. Similarly the Vanik (a merchant) who does not get profit or the farmer who cannot do farming. (7)

They should take this bath on an auspicious day and with proper rituals. Bhadrāsana, a splendid seat should be laid in the Nakṣatra-constellation of Hasta, Puṣya, Aśvini or any other auspicious Nakṣatra of Viṣṇu and at the Muhūrta auspicious time of Maitra, Brahma-daivata, Carmanya, Anuḍuḥa and Rakta. (8-9)

The best of Brahmins should speak out Svasti-Vacana, the words of blessings, with white purified mustard grains for the sacrifice. (10)

One should take a bath along with chanting mantras, with the water of four pitchers whose neck is smeared with all the herbs and all the fragrant things. (11)



All the pitchers of the same colour should be prepared with the water of the pond. In the pitcher one should put the clay from the place of horse, the place of the elephant, the ant-hill of the white ant and the meeting place of two rivers and the pond. (12)

And fragrant things and pleasant guggula-fragrant resin, all the herbs and seeds should also be put into the pitcher. Now hear the mantras for bathing. (13)

I pour on you the water which is obtained from Indra, (having a thousand eyes), in hundred streams and which is made holy by the sages. That purifying water may purify you. (14)

All the gracious lords, Varuṇa, Śukra, Bṛhaspati, Indra, Vāyu and seven sages may give you prosperity. (15)

This water may always destroy all the bad luck that reside on your hair, on the parting line of the hair, which is on the head, on the forehead, ears and two eyes. (16)

Then the spiritual Master, bringing Darbha and Piñjala in the left hand, should pour the oil of Śārṣapa - (mustard oil) on the head of the person who had taken the bath. O one knowing the religion! it should be poured with the help of a wooden spoon (Sruva) and Udumbara, chanting the mantra, with the names of the gods in caturthi-dative case. O son who knows the religion it should be done uttering the word 'Svāhā' purified with the utterance of Om. (17-18)

It should be given on the four cross roads on the head, covering it with Kuśa grass on all sides to Mita, Sammita, Kaṭa with Alankaṭa and Kūṣmāṇḍa-Rājaputra and Mahatmā, uttering their names and mantras with Vaṣaṭ-kāra sound. (19-20)

Bringing the rice which are made red and Palala, a sweet-meat made of ground sesamum and sugar and cooked fish and meat-all these things.

And different flowers with nice fragrance and three kinds of wine, mūlaka, pūrika, apūpa-loaf and Vaidūryaka - all these things—and putting the head on the earth, one should stand near the mother (Pārvatī) of Vināyaka one should say. (21-23)



O one having good fortune! Kindly give me beauty, give me fame and all good fortune. Give me sons, give me wealth and give me all desired things. (24)

Then wearing the white silken cloth and white flower garland smearing the ointment (on the body), one should give meal (food) to the Brahmins and give two garments to the spiritual master. (25)

O Rāma! One should regularly take this Vināyaka bath, which gives fame, which kills the demons, which destroys the obstacles, destroys all diseases, kills the enemies. (26)

Here ends chapter 105 of the second part of Viṣṇudharmottara entitled "Vināyaka-Snāna Varṇana" (The description of the bath of Vināyaka) in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 106

### **Maheśvara-Snāna Varṇana**

Puṣkara said—I shall narrate to you another bath which removes sins. It was formerly narrated by Uṣanas to the lord of Demons in this world. (1)

O the best of Bhrgus! One should take that bath which gives wealth, fame, long life and kills all enemies. It should be taken according to the rituals before dawn at night when the sun is not risen. (2-3)

The pitcher of gold, silver or clay should be filled according to the rituals, with the waters of rivers and seas. And the following herbs should be pounded nicely in equal proportion and put therein. (4-5)

(The herbs etc. are) Jayā, Vijayā, small fruits the seeds of Prasanna-mukha, the flowers of Bhāṇḍīra, the remaining of the leaves of Kṣirajā and Devī-nissāra, Kallī, Varāṅganā and the Mañjarī (blossoms) of Gajendra. (6)

Kṣudraja, Karaja, two types of Dhani and Vibhāvarī, Mahaugh, Pūrtaḡa, Bhuva and Yakṣabhuvā. (7)

Mṛga-darpa of Śaśāṅka (Musk) and the rut of the king of elephant (Gajendrasya Dānam). I have narrated to you the herbs. Now hear the mantras, for offering. (8) (Om I bow down to Lord



Rudra, whose limbs are white and pale due to smearing the ashes. So you kindly give victory, great victory. Kindly destroy all the enemies and a particular person in quarrel, war and disputes and torment him, torment him. One who is visualised everywhere at the end of the millennium, that image of the Raudrī, with hands and great power may protect you, due to this worship with curds and rice. That Lord (Rudra) who is like the fire of Saṁvartaka and who is the tormentor of Tripura (three cities) - he also may protect your life - Nikhi, Nikhi, Nikhi Svāhā.

Taking a bath like this, one should always put oblations of sesamum and rice into the burning fire, by the (limbs) hands. (9)

Then one should worship Lord Śankara the god of gods, with Abhiṣeka of purified butter and milk and offering fragrant things, flowers and rice and similarly with lamp (Dīpa) incense (Dhūpa), Namaskāra (bowing), with much food, with sweet songs and the playing of musical instruments and by Svatisvācana - benedictory words to the Brahmins. (10-11)

O Rāma! the (Māheśvara) bath one who takes this bath kills the demons, destroys the enemies, a man gets all the desired things and gets whatever he desires in mind. (12)

Here ends chapter 106 of the second part of Viṣṇudharmottara entitled "Māheśvara-Snāna Varṇana" (The description of the bath called Māheśvara) in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 107

### Nānāvidha-Snāna Varṇana

Puṣkara said—Now I tell you about other baths. Kindly hear them while I narrate. They kill the demons and particularly give fame and auspicious things. (1)

It is said that the bath taken with purified butter (ghee) is the best and increases one's life-span. O Rāma! The bath done with Gośa (a day break) greatly increases wealth. It is said that the bath taken with curds greatly increases wealth or beauty. Similarly the bath taken with the water of Darbha removes all the sins. (2)



The bath done with Palāśa, Bilva, Kamala and Kuśa accomplishes the welfare. The bath with Vacā, Haridrā, Manjiṣṭhā, Tagara and cāraka kills demons and destroys sins. The bath with Vacā and Haridrā kills the demon completely. (3-5)

The bath taken with the water of the gold becomes very auspicious and holy. It gives long life, fame and increases wealth and intelligence. (6)

The bath with the water of silver and the water of copper are somewhat inferior in the sequence. Similarly the bath with the water of a jewel brings victory in the battle. (7)

The bath taken with the vessel in which the Vaidūrya gem is put and surrounded with Pravāla, fulfils all the desires and is beneficial. (8)

The bath mainly taken with all the herbs gives victory in disputes. The bath taken with all the fragrant things gives all the good lucks and health. (9)

Similarly the bath with the water of the seeds accomplishes all the works. Similarly the bath with Āmalaka mostly destroys one's poverty. (10)

The bath with sesamum and Siddhāratha, white mustard or the bath only with white mustard destroys inauspicious things. (11)

Similarly it is said that the bath with Priyaṅgu increases all the good fortunes. Similarly the bath with Nāga-Kāntā and Priyaṅgu brings good luck. (12)

Similarly one should direct to take a bath with Puraḥ, Cāruka and Kuṣṭha. O the best among Bhṛguś! It is said that the bath with the water of Dhātṛī-phala, Padma (lotus) and Āmalaka increases wealth. And the bath with Padma, Utpala, and Kadamba increases wealth. (13-14)

The bath with Balā, Atibalā and similarly Nāgabalā and the fourth one Moṭā increases strength. (15)

O Brahmin! It is said that the bath with each of Brahmā, Karkotakiś roots, Kumārī and Padmacāriṇī removes diseases. (16)



The bath with Mansī, Murā, Coraka, Nāgapuṣpa and with Nāga-dāna is very much harmful. (*The bath with all these destroys all the harms. There is another reading also*). A bath should be given immediately with all the fruits Turuṣka, Kakkolaka, Jāti and Pūga. (17)

Here ends chapter 107 of the second part of Viṣṇudharmottara entitled "Nānā Vidha-Snāna Varṇana" (The narration of different types of baths) in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 108

### Puruṣottama Pādodaka-Snāna

Rāma said—Kindly narrate to me completely the bath which surpasses all the baths and which destroys the sins. (1)

Puṣkara said—Listen to the Pādodaka bath, which destroys all the sins. If it is done in any other Nakṣatra than Śravaṇa, it gives half the result. (2)

So with every effort it should be particularly taken in Śravaṇa Nakṣatra. In Uttarāṣāḍhā constellation without food and controlling all the senses. (3)

A learned man should smear the feet of the lord Viṣṇu, the holder of the disc, with all the herbs and all the fragrant things and then in the sequence those of Caturātman (having four forms). (4)

Thereafter four strong pitchers of gold, silver, copper or clay should be prepared. (5)

Then the feet of Aniruddha should be washed with the water of the well. Then filling the pitchers with the water, they should be placed before him. (6)

Thereafter the feet of Pradyumna should be washed with the water of a stream. A pitcher full of the water should be placed before him. (7)

And the feet of Sankarṣaṇa (Balarāma), should be washed with the water of the lake and the pitcher full of the water should be placed before him. (8)

A wise man should wash the feet of Vāsudeva- (Kṛṣṇa) with the water of the river and the pitcher filled with the water should be kept before him. (9)



Then one should worship Caturātman (having four forms) according to the rituals and the pitcher should be worshipped with fragrant things, garlands, fruits and rice. (10)

Then on the following day one should take a bath and live as before. And taking a bath in front of Aniruddha becomes a Kaṭuka (fierce). (11)

O Rāma! then (the worship) of the lord Pradyumna and then of Sankarṣaṇa and then of Vāsudeva should be done as that of Viṣṇu holding the disc. (12)

O the best amongst Bhṛgu! A pure Sātvata should worship all of them with holy mantras and welcome them with the ringing of the bell. (13)

(Now I shall tell you the mantras which are to be chanted on the four pitchers). They bestow auspicious things and fame. They destroy all the sins. (14)

Their roads are never blocked at any place and they are never defeated - Aniruddha who has the form of Vāyu-wind and whose self is un-thinkable, the lord himself may remove all sins with the divine water by which his feet are washed. Similarly Śiva, the destroyer of sins, may remove your sins soon and increase your welfare. (15-16)

Lord Pradyumna who has lustre like that of the sun and who illuminates all the worlds and who is Hutāśana - fire eating the oblation and who is lustrous may give auspicious things to me. (17)

He is Kāmadeva (the god of love) and from whom the world is born, who is lord and god in every respect, who takes away the unhappiness and who is Jagannātha, the lord of the world, may give you all auspicious things. (18)

That lord Sankarṣaṇa who is so called by attracting all the three worlds, who is the image of Rudra, whose self cannot be thought of, who can go everywhere and who can fulfil all the desires, who is the tormentor of the enemies and who is (Śankara) giving welfare to all the created beings, from whom this universe is created and who has great lustre may give you all the auspicious things. (19-20)



Vāsudeva who is the abode of all, the soul of every created thing, worshipped by all, who can go everywhere, who is unmeasureable, the prime person and the Supreme Lord, eternal, the lord of all gods, the cause of sustaining this world, destroyer of sins, bestower of the boons, may give wealth to you. (21-22)

One having bathed like this, should leave both the garment worn at the time of the bath there and then, should put on white clothes and consequently do the worship with fragrant things, flowers, main fruits, lamp, incense and perfumes and different Naivedya (food) offering and the worship of the Sāttvatas. (23-24)

Worshipping the god and Sāttvatas which is auspicious and giving peace, one should prepare meals from milk and live under controlled senses. (25)

The main incarnations of Keśava (Viṣṇu or Kṛṣṇa) should be heard and one should not see the Pākhaṇḍi-heretic or the Patita degraded persons. (26)

Thus I have narrated to you the Pādodaka-Snāna, the bath of the feet, which destroys the demons, gives auspicious things, destroys the sins and gives great wealth. (27)

It removes all the obstacles and destroys all the difficulties, removes the bad effects of the bad dream, removes all the diseases and gives auspiciousness. (28)

It accomplishes, gives wealth and accomplishes all deeds, kills enemies, gives intelligence and Medhā-wisdom and increases strength, span of life and memory. It gives all the good luck, fulfils desires and increases fame and son. (29)

This Pādodaka-snāna - the bath of the feet of Puruṣottama (Viṣṇu) by means of water is said to have unfailing power. O one having enormous speed in the battle, O Rāma, I narrate to you again, what one should do after the bath. (30)

Here ends chapter 108 of the second part of Viṣṇudharmottara entitled "Puruṣottama Pādodaka-Snāna" (The narration of the bath of the feet of Viṣṇu by means of water) in the Upākhyāna addressed by Puṣkara to Rāma.



## CHAPTER 109

## Maṇi-Bandha Varṇana

Rāma said—I want to hear about the procedure of Maṇis which are desired by all. That procedure is the main one giving all desired things and it removes all the sins. (1)

Puṣkara said—Know from me the Maṇi-Karma - the procedure of gem ritual, according to the instructions of Atharvaveda.

One should stand firmly before a tree and then chant the Ṛcā (hymn). (2)

One should sprinkle the place of Maṇi with the second step, which is Pāḍona - one step less. Then the Maṇi should be made one step on the right of it. (3)

It is said in śruti - scripture that one should cut that Ṛcā along with the relatives. Then the Maṇi should be brought from that the third. (4)

The place for Maṇi should be made and it is suitable only for kevākṣa and praiseworthy substances should be used. (5)

They should be made equal to the thumb in measure on all sides. Four knots should be made nicely. (6)

If it is made from the top or the root it is better. A person knowing Tattva, the real thing, should cut them with a weapon speaking the mantra 'Arātīyoḥ' etc. thinking of them as enemies. (7)

Then making a nice head of the thing Artham and when washing it with water, the vessel should be placed in fire in a good manner according to the ritual. (8)

Then speaking 'Ācakruḥ' etc. sūtra, one should prepare the altar for the fire and kindling it with purified butter it should be poured in it as oblation. (9)

With every hymn and one's own mantra the offering should be made and in a nice and sound vessel of iron on which water is sprinkled with Śāntipāṭha. (10)

Then chanting the mantras of 'Śva-lingoddhṛta' one should take it out with a spoon and taking it out with the same mantra one should roll the Maṇi gently. (11)



Then it should be taken out of the vessel and released and with all the mantras it should be spelt (mantrayet). (12)

This (Maṇi) which I described to you is ordinary. O Brahmin, listen about a special one, I shall tell you about the making of Abhīvartamaṇi. (13-14)

There are three types of Maṇis (gems). In them this is the Vāsava pātra, vessel of Vasu. There two persons chant every Ṛcā (hymn) and chanting the whole Sūkta the Maṇi should be prepared O the best of Bhṛguṣ! is said to be of the 'Naḥ' or wood. (15)

Its Homa-sacrifice should be done chanting 'Ayam Yonirata' etc. In Śāśaka the vessel is of the Śrāntavat-Bhaiṣajya the physician. (16)

The Maṇi obtained from little stimulant is called Śānta Maṇi. These which I described are sweet in the marriage (Vivāhamadhurā). (17)

I believe that they should be made with the same procedure as I narrated to you before. For dravyauśadhi Maṇi and Dākṣāyaṇa Maṇi. The procedure of Homa-sacrifice etc. should be performed along with the wife. O Bhārgava! Now hear about the procedure of Oṣadhi-herbs. (18-19)

They should be scattered around the roots of rice and barley. O Gentle one (Saumya)! If there are twenty-one phalakās-slabs, a wise man should speak out the names of the desired gods and the names of the persons for whose prosperity (it is done). (20-21)

Then they should be sprinkled with purified butter chanting the mantra 'Gṛītāhuta' etc. and then they should be invoked with the mantra Māteripasi' etc. (22)

Then the land should be covered with fragrant things chanting "Bhūme" etc. This is the common procedure for all the herbs according to the scripture. (23)

The Maṇis in which Ekaka (Single)

Maṇi is the foremost should be dug out with all its Lingas - characteristics (Distinguishing marks), while chanting the mantras. (24)

I shall tell them to you in sequence. Ekāṅka Maṇi should be dug out according to the procedure, chanting the mantra



'Ekakāmāya' etc. The Pradadha should be dug according to the procedure chanting 'Ākrandyti' sūkta. (25)

The Madhugha should be dug according to the procedure chanting 'Iyam Vīruditi' etc. This Maṇi should be tied with 'Sukelena' Sūkta.

One should dig (the mine) chanting, "Imām khanāmitya nayā Nitanīlingayā" mantra. It should be tied according to the procedure chanting "Praṭīcī Saumamasita". (26-27)

A wise man should dig 'Kapikacchu' having gone to Gandharva and Indra and it should be tied while chanting the Sūkta "Tan-Meḍhre baḍhnīyāti" etc. (28)

It should be dug with Śruti in ten times, chanting "Imām khanāmi" etc. It should be tied with Pāṭhā Sūkta and Ekārājñi etc. should be chanted. (29)

The Mahākhyā Maṇi should be dug out according to the procedure, chanting Daśa-Śīrṣa etc. twice. (30)

The gem named Ḍhabi should be dug out chanting "Imām Khanā-myausadhīm" etc. and it should be tied while speaking Kāṇḍiyā Ṛcā. (31)

Similarly it should be dug chanting 'Ya Ātmajā' etc. and a learned man should tie the Maṇi while chanting the Sūkta. (32)

Similarly a Pippala Maṇi should be dug out, chanting "Ariṣṭ astvā Khanatu Vai" and it should be tied with the Sūkta "Yāvaddyau" etc. Sūkta. (33)

Similarly the Saidhaka Maṇi should be dug and chanting "Sāhasīnāvacetī" etc. and it should be tied according to the procedure with the same Sūtra. (34)

Or Svargapatrī should be dug out chanting "Payosīti" etc. according to the procedure and it should be tied with the same Sūkta in sequence. (35)

Similarly Māṣaparnī should be dug out chanting, "Imām Khanāmi" etc. It is said in scriptures that chanting 'Cānartha Saktatva - Prabadhniyāt' etc. (36)

O king! then Khaṇḍārikā (gems) should be dug out and Varuṇa (gem) also should be dug out while chanting the same Ṛcā and it should be tied with 'Samasta' Sūkta. (37)



A wise man should find out the Phala-result of the gems Ekārka etc. according to their characteristics. It is said that in Varuṇa Maṇi there is Sāmīyātva - the quality of nectar; similar qualities are there in other gems also. (38)

It is said that substances like Sāmīdaya are lying in them. So the Maṇi should be made from those substances according to the procedure prescribed in the Vedas. (39)

According to the characteristics and the mantras they are as told before. The wise already knew that in the vessel of the water there are five gems of Kuṣṭha (plant). (40)

We have heard that every Pāṭha-Saṁskāra is for purification. So a square polished (Anjanavat) gem should be tied. (41)

Due to taking both Siddha Saindhava and Lavaṇa, Vakṣya Saṁskāra should be done and in Vyāghrati and Apamaṇi also the same should be done. (42)

Both Kāraṇa and Kālaja Maṇi should be made square having four sides. Naimittika gems are known by the experts of Maṇis. (43)

It is my firm belief that for them, their own mantras are there. For the Naimittikas and the Ghorā their mantras are Naimittika. (44)

And in Sampada gems one gets wealth. There is no doubt about it. By sīmātra the borders become full of people. (45)

Piśācaśātana gem destroys the goblins of the people. mantra and Linga characteristics should be known. (Therefore)

Their mantras will be narrated. (46)

An intelligent man should fix lead on the shaft of an arrow and releasing the bow-string with oppression Bādhaka, one should draw a goblin (Piśāca) with it and should beat it with a Bhagava. Then the arrow shoots in the north and the goblin is destroyed. (47-48)

It is said that the mantra for Śankudhāra Maṇi is as that of Sūrya. Accepting Rohita Maṇi the words with learned alphabets should be understood. (49)

For Rohit Maṇi the group of Carma skin should be used in the song. When the Śanku (arrow) is ascertained it should be extended with Carma-skin. (50)



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O one knowing religion! That Maṇi and the vessel of the water destroys the disease of Atikāmala and increases the life-span. (51-52)

The five Maṇis should be accepted with the mantra "Imam me Kuṣṭha" etc. For them excessive water should not be used with Kuṣṭha. (53)

Then the host should drink it by preparing with Pānayoga. While taking the Panca Kuṣṭha Maṇi. Maṇi-Śabda should be uttered twice. (54)

They should be prepared with the same procedure. Their result is of different kinds. The first removes the pain of the head, the second removes poison. (55)

The third is said destroy Viṣama-Jvara (Irregular fever). The fourth is said to destroy continuous fever. (56)

O the son of Bhṛgu! The fifth Maṇi removes the diseases of the eyes; preparing the water of Kuṣṭha in a vessel it should be mixed with butter. (57)

Again Kuṣṭha should be thrown in the vessel and then Maṇi should be dropped in it. After tying the Maṇi, a man should be made to drink the water. (58)

The afflicted land should be smeared with the water of the pitcher. The Ādityanen Maṇi which is in the front of the Lavaṇa should be tied between the two clothes of the father; when it is tied with Kuṣṭha it destroys the evil spirit. (59-60)

The Bīṭarūṣaka Maṇi should be dug out with the mantra "Vyāghrarūpa" etc. It should be tied chanting the mantra "Vyāghra-rūpa" etc. twice with two Mṛgas - deer. (61)

In this way the gem doubtlessly becomes capable of destroying goblins. If this is done with two Uttarā - the North, it becomes very charming. (62)

If Tripaṇi, which is the medicine of the Universe (Viśvabheṣaḥ) is offered on Skanḍa, it becomes destructive. (63)

One should be embraced (welcomed) while chanting "Yasmādaṅgāt" etc. The rite of the Gaṇas should not be done with every Sūkta. (64)



Gorāvavāri rites should be done from the beginning as in the case of Hantavyāni - killing. A wise man should accept Patanga birds etc. four creatures making them refined and sanctified. (65)

All the limbs should be washed with Tr̥ṣṇa-Tvapta mantra, but the Drava Maṇi should be worshipped with the First Sūkta in Veṇupautra. (66)

Or a Veṇu should be prepared, as the dice are prepared from the wood. Thereby one gets religion. And refining Māṣa etc. they should be rubbed. (67)

One should rub very much all the limbs with Sanskāra - rites or only with Piṣṭa, fragrant powder, then Prakṛti, the original source of the material world is destroyed. (68)

Similarly one who has his own greed etc. and who is distressed and moreover whose head is shaking, should postpone the entrance of the god with Jatu (lac) and with the symbol that the Raktikā, Gunjā is having a stain, the receiver (worshipper) (Pratyabhivādaka) making his life pure, should tie the Maṇi in a bracelet. (69-70)

If this bracelet is in the hand at the time of a pilgrimage it kills the enemy. Therefore it should be tied with this supreme ornament. It should be tied with a string along with the signs (Linga). (71)

Śatakratu (Indra) killed Vṛtra with this ritual. (The Maṇi) should be tied chanting the mantra, 'Aśamsa' etc. according to the rituals. (72)

One who creates difficulties about prosperity, money etc. is destroyed by (tying) wearing the Maṇi. It destroys Yakṣas also. (73)

A wise man should make a pregnant woman wear seven (gems) obtained from Vamśa (high family or bamboo) and born from the sea and be tied with the string of a bow along with Gunjā. (74)

Chanting the mantra a wise man should tie the Maṇi (to a pregnant woman) in the fourth month. After every month it should be tied with another string. (75)

And an intelligent man should throw each and every (used) string in the western direction, by chanting the mantra, "Prācīdig" etc. The Northern direction destroys the danger. (76)



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If it is given with the mantra, "Akṣīyābhyām" etc. it destroys Yakṣma disease. For Sandhāna - unity offering should be given to Agni (fire) in the cold season. Then it becomes charming. The two are praised as increasing Mayūra (peacock) and cow (Gosura) and gods. (77)

O the brave amongst men! I have narrated to you for the welfare all the Maṇi-gems which are desirable and auspicious. By wearing them they destroy all the sins, remove the dangers and only increase the prosperity. (78)

Here ends chapter 109 of the second part of Viṣṇudharmottara entitled "Maṇi Bandha Varṇana" (The narration of tying the gems) in the Upākhyāna addressed by Puṣkara to Rāma.

**CHAPTER 110****Bhagavadanulepana Snāna-Varṇana**

Rāma said—O lord! I want to hear the acts which the men should desire; by doing which a man becomes an object (of love of Lord). (1)

Puṣkara said—Lord Hari is the lord of the desires of all men. By worshipping him only one enjoys all the fulfilled desires. (2)

One should bathe him with purified butter (ghee) and milk and then He should be smeared with Candana-paste. Having worshipped (Him) with white flowers and the Bali (oblation) seven things should be offered. (3)

If lord Janārdana is bathed by oil, honey and purified butter a man is relieved from terrible leprosy. (Raktapitta), there is no doubt about it. (4)

He should be smeared with three ashes and should be worshipped with white flowers and a (bali) oblation of five Mudga should be given, then one is relieved from Atisāra disease. (5)

A man is relieved from Kuṣṭha disease by bathing the lord with five things of the cow and them smearing five pastes and by giving the oblation of five corns. (6)

The god should be bathed with three kinds of juice and then should be smeared with three kinds of scented things. By making three Yarns and offering them with oblation, one becomes free from all the desires (or lust). (7)



One should bathe Him with oil and should smear with three kinds of hot oils and five Māṣa are offered as oblation, then the diseases of Vāta (or Vāyu) are removed.

The lord Janārdana should be bathed with two kinds of oils and should be smeared with warm (Śītoṣṇa) oil and should be bathed five kinds of juice. (9)

O one knowing religion! He should be smeared with five kinds of scented things. And similarly flowers of five colours should be offered according to the procedure. (10)

Along with that incense (Dhūpa) and five kinds of resins, afterwards five sweet bali (offering) should be offered nicely. (11)

There by one is relieved of the diseases. There is no doubt about it. One who prays with a thousand names Viṣṇu having a thousand heads, who is Hari and spiritual master of all movable and immovable things, is relieved of all kinds of fever. Bathing the god with purified butter he should be smeared with Candana (Sandal-Paste). (12-13)

The all pervading Lord (Vibhu) should be worshipped with five kinds of flowers produced in water. Dhūpa (incense) should be offered three times and (Pañcagavya) five things obtained from the cow and Bali (offering) and sweet meats should be given. O Rāma, then one is freed from the bondage. The god should be bathed thrice with cold water and he should be smeared with three cool ointment. (14-15)

He should be worshipped thrice with cool flowers and thrice cool incense should be offered to the honourable one. And by giving thrice the oblation one becomes free from the anger of the King. (16)

The god should be smeared with cool ointment, after bathing him with warm water. Then warm Dhūpa-incense and warm Bali-oblation should be given. (17)

Thereby one gets the mercy. One should not doubt about it. God should be bathed twice and should be smeared with two things. (18)

They should be offered twin flowers and twin Dhūpa incense should be burnt. And giving twin Bali offering a man should get all the good luck. (19)



The woman desiring Saubhāgya - long life of her husband and all good luck, gets a great luck. And a man desiring to have all luck also enjoys great luck. (20)

If the god is bathed thrice, one gets great Saubhāgya. Bathing the god with three fruits, one should smear with three best ointments. (21)

If thrice cool Bali is given, one achieves unparalleled fame. The god should be bathed thrice with the oil and should be smeared with three red ointments. (22)

Incense of Maḥiṣākṣa (bdellium) and the Bali of three red things (or blood) should be given. One with terrible acts achieves accomplishment. There is no doubt about it. (23)

The god with long hands should be bathed with three fragrant things and smeared thrice with Candana and should be worshipped with a thousand white lotuses. (24-25)

By giving Paramāṇna - best food one gets the desired things and bathing the god with purified butter he should be smeared with Candana. (26)

The god should be worshipped with Apūpas, Paramāṇna and Kulmāṣa. And one hundred and eight main Āmrātaka (hog-plum) and Kṣaudran should be offered thrice to the god according to the procedure. Then one gets great good luck. One should not think of it. (27-28)

One gets unparalleled wealth by offering Pañcagavya (five things obtained from the cow). The god should be bathed thrice with Rakta and smeared thrice with Rakta. (29)

One should thrice worship nicely the god with red flower, according to the rite. And thrice giving Bali one should give oblation of Sarṣapa (white mustard). (30)

By thrice bathing the god with three fruits and smeared thrice with Rakta and thrice giving Dakṣiṇā (presentation) of iron, one achieves the destruction of the enemy. (31-32)

By offering cool Bali (oblations) thrice and the flowers having the names of masculine gender and the main fruits also having the masculine names one gets the birth of a son. There is no doubt about it. And having bathed the god with purified butter and having smeared with Trirakta and offering the same incense one



should offer Kṣīra-sweet rice with milk. By giving Bali (offering) a man gets his means of livelihood. (33-34)

The god should be bathed with milk and purified butter and smeared with Candana. The same Dhūpa (of Candana) or Jāti-puṣpa (the flower of Jāi) should be given. After giving an offering (Bali) of Pañcagavya, an offering of purified butter should be put in the fire. O one with great luck! Then by giving a cow (to a Brahmin), the man gets many cows. (35-36)

One should bathe the twin gods and they should be smeared with twin ointments, should worship with twin flowers and twin Dhūpa (incense) should be burnt. (37)

After giving twin Bali (offering) one should give an oblation of whole rice, (in the fire), along with sesamum white mustard and Sarpi (liquid purified butter), rice-milk and purified butter. (38)

By giving a horse and Dakṣiṇā (present) one gets extraordinary horses. One should bathe the god with purified butter and similarly smear with purified butter. (39)

One should worship the god with four flowers and should offer four kinds of Dhūpa incense. There offering three (śuka) Śiriṣa flowers and similarly three beverages. (40)

Similarly giving oblations of three Śiriṣa flowers with three types of oils and the Dakṣiṇā of three irons should be given. Thereby one gets leadership of Gaṇas or troops. (41)

After bathing Janārdana with three sweet things one should smear him with three cool things and should worship him with Camakas. (42)

Three cool Dhūpa (incense) should be burnt and thrice sweet Bali (oblation) viz. Madhūka flowers, grapes and dates should be given. (43)

Then one gets friendship of all the creatures. There is no doubt about it. The god should be bathed with purified butter, Vacā and Niśā-turmeric. (44)

He should be smeared with sandal-paste and should be worshipped with the flowers of Jāti (or Jāi). The purified butter mixed with (Kṣaudra) honey and the Dhūpa (incense) of Guggula should be offered. (45)



A man should offer the own of barley Tri-Śūkam and three salty things. By giving the Dakṣiṇā (present) of gold one gets desired knowledge). (46)

A man achieves all the desired things by devotionally offering purified butter (Jātī) Jasmine, the best cooked food and Guggula. (47)

Here ends chapter 110 of the second part of Viṣṇudharmottara entitled "Bhagavadanulepana Snāna Varṇana" (The narration of smearing and bathing of the lord) in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 111

### Pāpa-Niścayonāma

Rāma said—O Lord, having the eyes like the petals of the lotus; I want to hear from you the result of sinful acts. So kindly tell it to me who is asking. (1)

Puṣkara said—A man who eats the food which is not fit to be taken goes to hell. When the Vrata - vow is broken one gets half of it and in miscellaneous sins one gets hell for ten years. (2)

One who eats the oblation of Agnihota - sacrifice of the fire, gets (hell) for a thousand years. O Bhārgava! Those who commit Mahāpātaka - great sin, see it for a Kalpa (432 million years) or 1000 yugas. (3)

One who commit its gets hell for a Manvantara (duration of Manu), one who kills a Kṣatriya gets it for four yugas (or ages of the world), one who kills a Vaiśya gets for three yugas. And O one having a great luck, one who kills a Śūdra goes to hell for one yuga. A man who kills an animal with out any reason gets hell for as many years as there are Romas (hair on the body of that animal). One who steals money and things of little value from the house of others, goes (to hell) for a hundred years. But O Mānada giving honour! The king with weapons who beat spiritual master or a Brāhmaṇa sees hell for a Kalpa. (4-7)

O the best of Bhṛgu! O excellent amongst Bhṛgu! One who does partiality and one who becomes rude towards a Brahmin and Śūdra gets it for a thousand years. (8)



One who does blood-shed without any reason on this earth, dwells in the hell for as many years (as there are blood drops). (9)

The very wicked minded man who gives a blow to a king goes to hell where there is no king and suffers for one hundred Kalpa. (10)

One who does not do his Dharma -religion or duty similarly goes there, for one hundred years, but O Rāma by cutting trees he dwells there for fifty years. (11)

O Bhārgava! one who cuts Gulma (a clump of trees) creepers or the branches (suffer hell) for ten years. One who makes sinless persons cry or beats the Tiryancas-animals and birds gets the hell for the same amount of time. And the persons who goes to the place where they should not go and stays with great sinners, suffers in hell for two hundred years and one who steals a book goes to hell for a hundred years enjoying uncertain food. (12-14)

One who destroys the crop goes to hell and the man who does not believe in God and one who busses crops or forest stays in the hell for a Kalpa. There is not doubt about it. One who blames gods, Brahmins and Scriptures and one who spoils the Vedas and one who does not give meaning also gets the hell, O one with big hands! (15-17)

O the best of Brahmins! One who abandons a dependent without any reason and O Rāma O Dharmajña! one who insults his wife and who destroys a sacrifice, dwells in hell for a thousand years. O Rāma! O Bhārgava! many other sins are included in the sins which I have narrated. They should be thought about according to the religion. (18-19)

O Rāma! I have narrated to you the hells which are obtained by the sins committed. By doing the sins the men get these terrible hells. (20)

Here ends chapter 111 of the second part of Viṣṇudharmottara entitled "Pāpa-niścayonāma" —ascertaining the sins, in the Upākhyāna addressed by Puṣkara to Rāma.



## CHAPTER 112

## Garbha-Sankrānti-Varṇana

Rāma said—Kindly tell me how the creatures are born, how they die and how they get another body. (1)

Puṣkara said—O Rāma! As there is the cover of the universe, similarly is the egg and not the gold. Similarly O Mahābhūja, the body of the creatures is earthly. (2)

O the tiger amongst men! As there is the egg (of Brahmā) in the sky, similarly in this world there is the body of man. (3)

As inside the Egg of Universe there are always wind, fire and moon, similarly is the body of the creatures. (4)

In the beginning and the end, for all the living beings having body, two creatures are at the root, O one with great luck! From that moment the embryo is formed. (5)

And the soul enters it according to the deeds (of the past life). After leaving the body increasing the enjoyment the soul becomes the air (Vāyu). It comes from heaven or from hell or from the birth of animals or birds. (6)

And the soul enters the embryo according to the bondage of the deeds. Having entered the embryo the bewildered soul stays for six months and thinks it to be eternal. (7)

Here ends chapter 112 of the second part of Viṣṇudharmottara entitled "Garbha-sankrānti Varṇana" (the transmigration of the soul into the embryo) in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 113

## Bhoga-Deha Varṇana

Rāma said—How does a soul leave Bhogadeha and enter the embryo? Kindly tell me what is called Bhogadeha. (1)

Puṣkara said—O Bhārgava when the time of death arrives for the human being Ātivāhika Garbha - (the embryo) which takes the soul to the other world is formed. (2)



O the best of Bhṛguṣ! By the servants of Yama, the god of dead, that body of the human beings is taken away by the southern path, but the soul of other living beings is not taken away. (3)

Thus the human beings are surely taken to heaven or hell. The souls of other creatures are not taken away. There they all enjoy the results of their deeds. (4)

O Bhṛgunandana! In this world only the human beings gather the fruits of their good or bad deeds. (5)

That is why the dead human being goes to Yama-loka, the world of the god of death - O one having great luck! Other animals do not go there because they are well-settled in the Yonī species according to the result (of their) deeds. (6)

When the soul of the man going to (Yama) loka reaches there, Yama (the king of that world) narrates the Yonī - sex and the hell in which he has to go, according to his deeds. (7)

Those who are fit to be worshipped see Vaivasvata. I narrated to you what happens after death to the animals and the bird who are born of the embryo. (8)

After becoming the air (Vāyu) they enter the embryo, there is no doubt about it. But O Rāma! a dead human being is taken to the abode of Yama. (9)

Then he sees Yama according to his deeds. A sinful man sees him as terrible, but a religious one sees him as good looking. (10)

A religious man is worshipped there by giving a seat and water. The sinful persons tied from the throat are tortured before Yama. (11)

O one knowing religion! Then Chitraguptas - (the accountant of Yama) declare heaven or hell for him. Then they eat the Piṇḍa. (12)

Then leaving that body one gets the body of a Preta. One lives in Preta-loka for one year. There one is praised. (13)

O Bhṛgunandana! There he feels hunger or thirst everyday. There also day and night the life of a human being is praised very much. (14)

The human beings feed them by giving Āma-Śrāddha (uncooked food). A man is not liberated from Ativāhika (subtle) body without Preta-piṇḍa - the offering of Piṇḍa to the Preta (dead



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person). He enjoys Piṇḍas (Śrāddha oblation) there only. After one year, when Piṇḍikaraṇa (making the Piṇḍas) is done, he leaves the Preta-body and gets Bhogadeha. O Bhṛgunandana! There he eats a little. (15-17)

Bhogadehas (body of feelings) are said to be two, called Śubha (good) and Aśubha (bad). The bhogadeha of one who gets the form of god is good. (18)

Those without form or having a terrible appearance are of different kinds and Aśubha-bad. He gets the former form according to his humanity. (19)

There he gets somewhat his likeness and he enjoys Triviṣṭapa by Bhogadeha for the stipulated time. (20)

When his only few deeds are left out he is sent down from Tridiva place, when he is thrown down from Tridiva the ugly and terrible looking demons eat his Bhogadeha on this earth. O Brahmin! If one stays in the heaven doing sins then he has to suffer like this. (21-22)

Then the sinner gets another Bhogadeha; then enjoying the fruits of his sons one enjoys Triviṣṭapa. (23)

One who is fallen from heaven and gets birth at the house of a pious and rich man if he had done good deeds, but if he had done sins, then he suffers for them. (24)

When that body is completely eaten away, one gets a good body. And when only very few deeds are left out one is freed from hell also. (25)

One who was engaged in good deeds, surely goes from the hell to the animal and bird birth (Tiryag Yoni). O Bhārgava! there also one does not suffer the fruits of sins completely. Then the sins which are left out are enjoyed in the human life according to the characteristics. (26)

As a rope made of many threads can pull big things powerfully, similarly O the lead of Bhṛgu! for a man good deeds are for heaven and sins are for hell. (27)

Here ends chapter 113 of the second part of Viṣṇudharmottara entitled "Bhogadeha Varṇana" (the description of Bhogadeha) in the Upākhyāna addressed by Puṣkara to Rāma.



## CHAPTER 114

## Sambhava Varṇana

Puṣkara said—The life which enters the womb stays in the embryo. That bewildered one stays in the embryo only for one month. (1)

Then in the second month he becomes and stays solid and the formation of his limbs takes place in the third month. (2)

In the fifth month the skin and in the sixth the hair is formed. In the seventh month one gets knowledge. (3)

O One knowing religion! That being is dull and lives in the womb for six months in warm water, as a Maṇḍuka (frog) in cold water. (4)

He eats and drinks the food and water of the mother in the seventh month and in the eighth and ninth month he has very much anxiety. (5)

His body is covered with Jarāyu, the outer skin of embryo and his hands are always folded at the head. In the middle one is like an impotent, in the left side one is a female and in the right side one is a male. (6)

It stays on the upper part in the front of the back. It knows the life in which it is put. There is no doubt about it. (7)

It remembers all the life-history beginning from the birth. O Bhārgava it gets great pain in the darkness. (8)

By the strong smell of the worms it gets the highest sin and by drinking the water brought by the mother, it experiences extreme cold. (9)

O Bhārgava, when the mother eats hot things, then it gets the extreme burning and due to the diseases it gets extreme and highest kind of pain. (10)

Due to the exercise of the mother it gets great fatigue; and when she has got some disease it experiences extreme pain. (11)

It gets the terrible diseases again and again. Then the mother, father or any physician does not know it. (12)



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They produce intense disease to it, due to its tenderness and it is tortured by terrible Ādhi or Vyādhī - the mental and the physical diseases. (13)

That time is very very short but it passes as if it were a hundred years. Thus it is tortured in the womb, due to the deeds of the former birth. (14)

It again and again desires to do good deeds, that if per-chance it takes birth in human form, then it will do such acts by which it may get salvation. Without salvation, there is not the least happiness to stay in the womb. (15-16)

In this huge world the cause of unhappiness is to stay in the womb. Thinking like this, he feels his stay in the womb as long as a hundred years. (17)

The child in the womb suffers pain like this, for three months, when the time is complete, by the violent throes of child-birth (Sūtimārutaiḥ) the face of the child turns downwards and in the face downwards it experiences extreme pain, due to a narrow passage created by the wind, at the orifice of the yoni (womb). (18-19)

It is passed down like an arrow from the hole of the mechanism. It has fever and coming out of the Yoni (vulva) it experiences pain as if the skin was cut. (20)

Then after birth it doubtlessly experiences extreme cold and fomented by the fever of birth it loses (its) senses. (21)

Then it does not feel the touch of the mother's hand. It is bewildered for only a month due to the touch of the Kara-patra (saw). (22)

I have narrated to you what happens to the living being in the womb. O one knowing the religion! I tell you according to the sequence. Tell, it is true. (23)

Here ends chapter 114 of the second part of Viṣṇudharmottara entitled "Sambhava Varṇana" (the narration of the birth) in the Upākhyāna addressed by Puṣkara to Rāma.



## CHAPTER 115

## Śarīra-Viśaya Varṇana

Rāma said—O Lord! You are capable to narrate to me the entire body. O one with huge hands! Only you know this highest kind of knowledge. (1)

Puṣkara said—It should be known that the earth is having five qualities and it should be known that the water is having four qualities. O Rāma, Teja—the life is having three qualities and the wind is said to have two qualities. (2)

Manīśis, the person who are the masters of their mind should know that the sky has one quality. The earth has the qualities Śabda-sound, Sparśa-touch, Rūpa-form and Rasa-flavour and the fifth Gandha-smell. The last but one is said not to have smell. It is said that Teja (light) has no Rasa and Gandha. (3-4)

O the best of Bhṛguś Vāyu - the wind has no Gandha, Rasa and Rūpa. And in the sky Gandha, Rasa, Rūpa and Sparśa are not here. (5)

O Bhṛgunandana! I have narrated the main qualities Rasa, Gandha and Rūpa, Sparśana and Śabda of the earth etc. (6)

A learned man should know that the streams coming down from the sky, the ear, solitude, inhaled and exhaled breath throbbing, the speech and similarly the touch are the qualities of the wind. (7-8)

The form or beauty, the sight, the cooking, the bile, heat, intelligence, the complexion, strength, shadow, light and Śaurya (heroism) of the persons should be known belonging to the Tejas or light. (9)

The collection of fluids in the body such as secretions Sveda (Sweat), similarly Kleda- moisture and Vasā - the marrow, Asṛk (fluids) forming blood lymph, Semen, urine etc. are the forms of Ambha - water. (10)

O the knower of the religion! You know that Śaitya - coolness, sneha-oily substances and Ghrāṇa - sense of smelling, hair, nail and Śleṣma - Phlegmatic humour etc. belong to the element earth. (11)



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O Bhārgava! The collection of the bones, patience, graveness and stability, the skin and flesh etc. tender things are produced from the mother. (12)

O Rāma! you know from me that the heart and similarly the navel, sweat, the marrow of the bones, the spleen and Klomānta - (lungs), Anus and the bladder of the Bile similarly muscles, semen and veins etc. stable things belonging to the earth element are produced from the father's side. (13-14)

Kāma desire, Krodha-anger, Bhaya-fear, Harṣa-joy, Religion, non-religion (Dharma and adharma) and figure, voice, complexion, cetanā-conscious arise from Temas the Ignorance-

Similarly knowledge, idleness, lethargy, thirst, hunger, Moha - delusion, Mātsarya-jealousy, non-quality (Vaiguṇya) sorrow, effort, and fear—

On one with huge hands, Kāma-lust, anger and bravery, desire for sacrifice (Yajñepsā), talkativeness, pride and disregard towards others belong to Rājas (Raja-Guṇa). (15-17)

Desire for religion, strong desire for liberation (Mokṣa), highest devotion towards (Keśava)-(Viṣṇu), cleverness and profession should be considered as Sāttvikas. (18)

The man having prominence of Vāyu-wind (Vāta) is clever, having angry temperament, fearful and speaking much, quarrelsome and dreaming to fly in the sky. (19)

The man who has excessive Pitta-bile, is having untimely white hair and anger, he is extremely intelligent, fond of war and sees splendid things in his dream. (20)

The man who has excess of Śleṣma (Kapha) has a stable mind, stable enthusiasm and stable composition of limbs and he sees white water in his dream. (21)

In the body Rasa fluid gives joy, similarly the blood is life, the flesh is the smearing and the fat produces the oily substance. (22)

The bone is said to be supporting (the body) and the marrow fills the stuff. The Śukra-semen produces the embryo and similarly it increases the energy. (23)



The light always produces Prāṇa, the life, breath and the soul resides in it. It (Śukra, semen) is the highest essence superior to Śukra which enters into the core. (24)

Now I tell you the six main limbs, please hear. In this body there are six limbs; two hands, two Sakthinīs-thighs, the head and Jāṭhara-stomach. (25)

You know from me that there are six kinds of the skin in this body, which are praised. Please know them from me.

O Rāma! outside the body is Adharā, the second skin is Rudhira-dhāriṇi (holding blood) the third is Vilāsa Kāriṇī making sports and fourth is Kuṣṭha Kāriṇī, making Leprosy; the fifth is Vidradhi-Sthāna the place of abscess and the sixth is considered as Prāṇa-dharā, the container of the life. (26-27)

It is said in the scriptures that there are real Kalās-genuine substances in this body. I shall tell you about their characteristics. O Rāma! one is Mānsadharā, holding the flesh. Dhamanis-tubes of the human body are situated there. (28)

The second is Asṛg-dharā. It is believed that liver and spleen lie there. The third is Medo-dharā in which all the minute and bulky things rest. (29)

The fourth is Majjā-shrayā. It is believed that Śleṣma is contained in it. Another one is Purīṣa-dhāriṇī (the rectum). It is in Pakvāśaya (abdomen). (30)

The sixth is called Pitta-dharā (containing bile). It lies in the Jāṭharāgni (abdomen) the digestive stomach (fire, gastric juice). The seventh should be known as Śukrāśayā which holds Śukra, the semen. (31)

Here there are five senses of knowledge : (two) ears, (two) eyes and a nose, the skin and the tongue reside in Mahābhūtas. (32)

There are five objects of the senses, please hear their names from me. The object of ears is sound, O King! That of the nose is said to be smell. (33)

The object of the eyes should be known as beauty or form. Similarly touch is the object of the skin. Taste is the object of the tongue. They all reside in Mahābhūtas. (34)



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There are five senses of actions. Please hear their names from me. They are Pāyu-anus, Upastha-the generative organs (especially of a woman), hands and legs and the fifth is the tongue. (35)

Their objects are five. Hereafter I shall tell them. They are discharge of excrement, enjoyment (sensual pleasure) receiving and giving. (36)

There are the ten senses. Mana-the mind is their leader. In them five are the senses of knowledge and five are the senses of action. (37)

Here there are five objects of senses and there are five prime elements - (Mahābhūtāni). O the son of Bhṛgu! Four things are above the senses. O one having big hands. They are mind, similarly intelligence, soul and Avyakta-that which is not manifested. The senses depend on them. They are above the senses. (38-39)

O one with great luck! You know that these elements are twenty-four. Their combination is the persons (Puruṣa), which is the twenty-fifth. (40)

He is attached and detached as water and fish. The mind always creates doubts and intelligence distinguishes good and bad. (41)

O Rāma! It is said that the soul is the Jīva-life essence. He is the enjoyer of pleasure and pain. Avyakta-the unmanifested is mixed with Sattva, Rajas and Tamas. (42)

The Puruṣa, should be known as different from them who is great, in all of them. He is eternal and separate from all the twenty-four elements. (43)

The elements of the person are collected in one place. The elements are not separated from the person who is supreme. (44)

O Rāma! Prakṛti of Puruṣa, the twenty-fifth is fruitless. It should be known by a learned man as Vikṛti (change). The remaining are the collection of elements. (45)

The person or the self having hands and legs on all sides and eyes, head and mouth should be known as above all of them and all-powerful of all. (46)



He (that self) has neither beginning nor middle nor end. Only the sages know about this existence and manifestation (both). One who knows that is the real learned man. (47)

One who knows that Supreme person goes to that supreme place. This is the relevant science. O Bhārgava, please hear it. (48)

It is said in the scriptures that there are seven Āśayas or the abodes in the body. O Bhārgava, please hear them. The first Āśaya is of rudhira or blood. The second is of kapha-phlegm. (49)

One should know that the other two are āma pittāśaya that which contains the undigested food (pittāśaya) and bile (liver).

Another is Pakvāśaya-the receptacle for digested food. Two others are those of vāyu-wind and the bladder of urine. These seven Āśayās are well-known. (50)

O Rāma! In woman there is Garbhāśaya (uterus) between the pittāśaya the bladder of bile and the pakvāśaya (the stomach). It is the eighth in them. The embryo stays there. (51)

In the R̥tu (the time for procreation) the yonī, (vulva) the reproductive part of the woman always blossoms like a lotus. Then the semen is held in the uterus with blood. (52)

During the other period of time the uterus of the woman is folded like a bud; so O sage! The semen discharged in the vulva does not enter the womb. (53)

During the time for procreation also if the vulva is affected by wind, bile and phlegm (vāta, pitta, and kapha), it is for her cleaning and she does not procreate (give birth). (54)

The kidneys, puṣpa (the menstrual flux) with (plīha), spleen, the heart, the stomach, the liver are strong. O fortunate one, the grain is formed in the bladder. (55)

O one knowing religion! The chime serum which is being digested spleen, liver the core of the body of the person are formed; from the scum of the blood, it becomes bluish (pukkasa). (56)

From the blood secretion (kiṭṭa) the fat named daṇḍaka is made and it is said in the scriptures that two kidneys are full of blood. (57)



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The intestines of living beings are made by blood and flesh. It should be indicated that there are three kinds of them in the women (2 ovaries and 1 uterus). (58)

The persons knowing the Vedas that there are three kinds of vyomas (winds) of women due to the mixing of blood, wind they are formed in the course of time, it is said in the scriptures. (59)

Due to the mercy of the phlegm a heart-like lotus is made. It is hollow and inverted. The soul (Jīva) is situated there. (60)

All the feeling coming from caitanya-life essence rests there. On its left hand side there is spleen and on the right hand side is the liver. (61)

Similarly it is well-known that on the right hand side is kloma, (lungs) which are like a lotus. From all the fluids like Phlegm, blood etc. which flow in this body, the senses of all creatures are formed. The white maṇḍala, circular part of the white eyes becomes yellowish due to phlegm. (63)

The black circular part (Kṛṣṇa Maṇḍala)

Iris becomes due to vāta, it is due to female ancestors. It should be known that whole vertical circle is made of mother and father. (64)

The first is the circular part of the (pakṣma) eyelashes, the second is vartma the eye-lids, the third is said to be the white round part, the fourth is the black round part or the iris. (65)

And the fifth is drgmaṇḍala or the vertical circle. Thus the eye has five maṇḍalas. Moreover there are two parts of the eyes. Apāṅga-outer corner of the eye and kanīnika the pupil of the eye. (66)

O Brahmin! From those two the movements of the eyes are occurring like an abode of fish. The corner near the nose is called Apāṅga. (67)

That which is near the two cheeks is called Kanīnikā. The tongue is made of flesh, blood and phlegm. It should be known that the two testicles of all persons are made of fat, blood, phlegm and flesh. You know from me that there are ten abodes of the Prāṇa-life air. (68-69)



O Bhārgava! they are the head, the heart, the navel, the neck, the joint of tongue, blood, semen, anus, abdomen and the two ankles. (70)

It is said that there are sixteen Kandarās-blood vessels in the human body. Two are in the hands and two are separately in the legs. (71)

There are four at the back of the body and the same at the neck. There are sixteen types of water. Their parts are being told. (72)

There are four different ones in flesh, muscles, veins and bones. In the ankles there are Maṇi-Bandhas or joints which join with each other. (73)

It is said in the scriptures that there are Śankūni (cones) in hands as well as the legs. The (Maṇīśis) sages say that they are in the neck and also in Meḍhra-male reproductive organ. (74)

Similarly it should be know that there are four sinews of the flesh. They are well-known, two-two passing through the back-bone. (75)

The same number of them are tied with others. There are seen Sīvanis-joints (the frenum of the prepuce), out of which five are there in the head. (76)

One is in the reproductive organ of the male and another one is in the tongue. In this body there are three hundred and sixty bones. (77)

Along with the minute (smaller) ones there are sixty four (32x32 childhood) teeth. The nails are twenty. The bones of the hands and legs have four places. (78)

Similarly there are forty bones of the shanks. Two each are in the knee caps, in the buttocks and others are broad flat bones. (79)

There are eight at the place of the eyes and the same at the hips and loins (Śroṇi-Phalaka). There is one Bhagāṭṭhi (the bone near the womb) and at the back there are forty five. (80)

There are fifteen bones in the neck and in Jatru-collar bone there is one, similarly at the jaw is one. There are two at the bottom of the eye-brows. The same number of bones are at the forehead, eyes, cheeks and nose. (81)



The bones on the back are straight and joined with a half long round mass they are seventy two. There are two Śankhaka-temporal bones at the forehead and four on the head. (82)

In the chest there are seventeen bones in a man. Similarly there are two hundred and one hundred more Sandhis (joints) in this body. (83)

From sixty eight branches, sixty except one. O the son of Bhr̥gu! In Antarādhā-inside downwards they are said to be eighty. (84)

There are not one hundred muscles. They are believed to be thirty-two. In Antarādhā-downwards I have said (to be eighty) and those going upwards are seventy. (85)

The Manīṣis-sages have said that they are divided into six branches. There are five hundred tissues (Pancapēśi) and going up are forty. (86)

The learned persons have said that they are one hundred and four branches and the wise persons have said that in the branches going downwards there are sixty tissues. (87)

It should be known that there are ten in the breasts and O Rāma ten in the Yonī-vulva. (88)

The thinkers about the foetus should know that there are four in the womb. There are thirty hundred thousand more and other ten. (89)

I have narrated the fifty six thousand tissues. They carry the fluids in the body as Kulyakas (canal) carry to Kedāra - (the field). (90)

O one with huge hands! You know the Romas, (the hair on the body) on which rubbing oil, smearing etc. is done and from which sweat comes, are one crore and seventy two in number. (91)

It is said in the scriptures that in sequence there are Añjalis - cavities of Majjā-marrow, Meda-fat and flesh and O Brahmin! they are of urine, bile, stool, blood and Rasa-lymph. The following cavities are one quarter more than the preceding one. (92-93)

The wise men have said that the Anjali of the semen is one half, that of Ojas - lustre is also one half, the Rājāḥ menstrual flow of women are four Anjalis. (94)



The thinkers of the body have described the measure of all the normal-Dhātus, various things from which this body is made. The bodies of the persons are having different characteristics. They are divided according to the impurities, faults, forms etc. (95)

This body is the lump of impurities and faults, made of Dhātus - the elements and bound by the inevitable consequence of actions (Karma). One whose body is for liberation is blessed. In the cause of liberation Viṣṇu is the supreme cause. (96)

Here ends chapter 115 of the second part of the Viṣṇudharmottara entitled, "Śarira-Viṣaya-Varṇana" (the description of the subjects of the body) in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 116

### Yama-Mārga-Varṇana

Puṣkara said—In the life time when the results of the actions of men are exhausted and when death approaches, in the body the heat is enraged by the strong Vāyu-wind. (1)

The doṣas (defects) obstruct the whole of the body and destroy the places of the life essence and the vital parts also. (2)

Then the wind enraged by the cold finds some holes. There are seven holes in the upper part of the body. They are two eyes, two ears, two nostrils and the seventh is the mouth. From them the life wind of the persons having good deeds generally go out. (3-4)

It is said that there are two holes in the lower part of the body (Pāyurupastham) the anus and the organs of generation. The persons doing bad deeds die through these holes. (5)

O Bhārgava! the soul of the sages generally goes out breaking through the head (palate) or they go away at their sweet will, by the holes they like. (6)

When the time of the death arrives the Prāṇas (life) rest in the Apāna (wind). The knowledge is covered by darkness and the vital parts are also covered by darkness. (6-7)

The soul is not moved by the wind. But the soul moved by the former deeds. (8)



O Dvija! It causes the eight-fold activities of the soul to move slowly. The soul leaves this body and it becomes breathless. (9)

The Siddhas, accomplished persons see with their divine eyes that the soul is such and it moves on or enters in different wombs. (10)

O sinless one! At the time of leaving this body it (the soul) takes the body swifter than the wind (body). (11)

From his body three element - ākāśa, vāyu and tejas the space, wind and lustre - go up and O the son of Bhṛgu! and two elements water and earth go down. O one with great luck! It is said that when the man is dead he gets the five elements again. (12-13)

When the earthly body is dead, the carrier body bound by the noose of Death, is carried up in the sky, by dangerous and terrible persons wearing different types of dresses. It is taken to the hell named Ambarīṣa which is like a frying pan, which is having the quality of iron, which is vast and like the copper plate and which is terrible due to very very hot sand. (16)

O Rāma! It is said in the scriptures that the city of Yama, the lord of death is very terrible. His land is measuring eighty six thousand yojanas (yojana is equal to 5 kms). (17)

The soul is carried in the city of Yama by that road. He is dragged on the ground by the terrible persons of the lord of death, Yama. (18)

O one giving honour! Experiencing great pain there, it does not die. It is said that the road is very very uneven and terrible looking. (19)

O Rāma! That world is very vast like the universe and is surrounded by cold. There are many glaciers. It is very cold and very difficult to cross. (20)

He passes in the fortress covered with darkness and it is similar to the stay in the womb. He is eaten by the crows, ravens and foxes whose faces are like the touch of fire, he is stung by the flies and mosquitoes and surrounded by serpents and scorpions and eaten by those insects and demons cutting him into the pieces, he is not easily dead. He is pounded with Mudga, millet and is pierced with iron-thorns. (21-23)



He is very much tortured by terrible hunger and thirst. He is carried, being burnt with very terrible hot sand. (24)

Being tortured like this he is taken to the residence of Yama the lord of death, within ten Muhūrtas. The way is very difficult to cross. (25)

There he meets with terrible sound, bad smell and terrible scenes. At the very moment a great person knows about him by divine power. (26)

And at the very moment according to his sins, there he gets the period of time for living there. Some are destined to live for two hundred years and some for a hundred years. (27)

He experiences great fears arising from hunger and thirst. O one knowing religion! Then the body experiencing the punishment (daṇḍa-piṇḍa), gets the form of a Preta-departed spirit. (28)

Then the man lives in the Preta-loka (the world of the deceased) for one year and he is given water, food etc., by his relatives. (29)

O one knowing the religion. The deceased person enjoys it every day, there is no doubt about it. If he is not given, then automatically he gets the food etc. given by him in the former life. If he himself had not given, then nobody gives him. (30-31)

If there is no one to give him water then he is tormented and if water is given by the relatives then he gets it there. (32)

If one gives him every month (the śrāddha ceremony) the departed spirit gets a river with cold and plenty of water. (33)

Thereby he experiences extreme satisfaction. There is no doubt about it. It is said in the scriptures that one day in the Pitṛ-loka (the world of ancestors) is equal to one month of the human beings. (34)

It is said that one day in the Preta-loka, (the world of deceased) is equal to one day of the human beings, therefore one should give food to the deceased daily for one year. (35)

After getting discharge he reaches the residence of Yama. Then the persons having sinful soul sees the God Yama Rāja as terrible looking. (36)



Then Citragupta, (the attendant of the lord of death) knowing the deeds of the dead as they may be ordered for good or bad. O one knowing religion. (37)

Then terrible looking men of Yama, called Śmaśānikās-guards the man experiencing cold, wind and the heat of the Sun. (38)

O Bhārgava! as in this world, in the prison one is guarded by terrible men, when the Preta-piṇḍa (the oblation to the deceased in the form of Piṇḍa) is given, then he (the deceased) gets a body. (39)

I have narrated to you in due course the body called Bhogadeha, (the body experiencing the pleasures or pains). If the Preta-Piṇḍas are not offered, he cannot be liberated from the Śmaśānikā-gods till a Kalpa millennium and there he experiences terrible torture arising from cold, wind and the heat of the sun. (41)

Then when the relatives perform Piṇḍi-Karaṇa ceremony (of making Piṇḍa or body) at the completion of one year the man gets another body. (42)

Then he goes to heaven or hell according to his deeds and stays there according to his deeds. (43)

It is said that after one year he, whose Piṇḍikaraṇa is done certainly stays as a Preta for one year. (44)

One who has performed sacrifices by different Yajñas and worshipped Keśava (Kṛṣṇa) and those who are killed in the battle do not go to the world of Preta. (45)

They do not come under the control of the Śmaśānikā gods and they do not go to terrible and dangerous world of Pretas. (46)

The most wicked amongst the men travel by the roads of Yamarāja, but those who plant trees go to the place where there is rest. (47)

They travel by the pleasant, cool, roads covered by trees bearing fruits and flowers. Those who give umbrellas also travel happily by the roads giving pleasure. (48)

Those who give the shoes travel with carts, horse and boats. Similarly those who give carts and those who give bed and seats travel by the aeroplanes. (49)



Those who give houses travel with pleasure and those who give water are satisfied (with water and those who give dinner are satisfied) with food and eatables. (50)

Those who give lamps, travel happily on the roads which are illumined by the lights and the devotees served by the warriors of Yama go to Janārdana (Viṣṇu). (51)

They have no danger of any kind in this world and in the other world. They go with rapidly with all their desired satisfied. (52)

The Sāttvikī devotees whose intelligence are steady, go to Janārdana with all their sins destroyed and satisfied. (53)

Here ends chapter 116 of the second part of the Viṣṇudharmottara entitled, "Yama-mārga-Varṇana" (the description of the path of Lord of Death) in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 117

### Svarga Bhāgvarṇana

Rāma said—O my lord! I want to hear about the persons who go to heaven. By what do they become the best among the religious persons and why some go to hell?(1)

Puṣkara said—The best of the Brahmins who follow the Āśramas as described and the people who follow their own religion or duties go to heaven. (2)

O King! The kings who act according to the Rāja-Dharma (the duties of the kings) and who act according to the belief of the Purohita or the spiritual master of the family go to heaven. (3)

Those who are happy in the happiness of the subject and who are unhappy in the unhappiness (of the subject) and who control the wicked, should be known as going to heaven. (4)

The men who die for the master, for a Brahmin or for a friend or for the cow go to heaven. (5)

O one knowing religion! The persons who die giving up their elements of the body in water, forest, fire or fasting also go to heaven. (6)

It should be known that those who are attached to Tīrtha-yātrā (pilgrimage) and attracted by the road and those who are attracted by Tapah (penance) also go to heaven. (7)



It should be known that those who abstain from Madhu (wine), meat and who abstain from drinking wine and from lust or sexual enjoyment also go to heaven. (8)

The persons who honour their father and mother, who are Dāntā-mild, having devotion towards spiritual master, who speak sweetly and who concentrate on truth and Ārjava (meekness) go to heaven. (9)

The persons who give garments pertaining to the marriage and setting a Prapā, the place for distributing water to the traveller and who make gardens and resting place also go to heaven. (10)

The persons who dig ponds and wells and who give virgin girls (in marriage) and who give away umbrellas and shoes go to heaven. (11)

The persons who give away fire wood and similarly who give away the cows and villages and those who serve the cows go to heaven. (12)

The persons who are attached to benevolent acts and who remove the bondage of others and who worship the persons fit to be worshipped also go to heaven. (13)

It should be known that those who are attached to self study, who are intelligent and who are engrossed in serving the spiritual master, who serve the old persons go to heaven. (14)

The persons who give shelter to others and who give Satra (a kind of oblation), who is a devotee of the cow, the gods and the Brāhmaṇas also go to heaven. (15)

It should be known that the persons who listen to religion and similarly who perform sacrifices and who observe fasting go to heaven. (16)

It should be known that those who take pains in the world for the study of the scriptures and who are engaged in the benefit of the scriptures go to heaven. (17)

The persons who give (new) life to the grief-stricken and who abandon violence and who do not cause pain to the creatures, go to heaven. (18)

The persons who give alms to the poor, who are the masters and still give forgiveness and those who are Śānta (peaceful) in the youth, go to heaven. (19)



The persons who live with their grand sons and their daughters and who have lived a long life and who do pleasant things to the children go to heaven. (20)

The persons who maintain the orphans and who get them married and who invite them again go to heaven. (21)

The persons who worship the planets and who perform Śrāddha-kriyā the rituals after death and who distribute go to heaven. (22)

The persons who are always engaged in worship of all the gods and who are engrossed in giving all kinds of donations go to heaven. (23)

The persons who are not killed while doing very difficult deeds, may die after sometime. O Rāma! yet they go to heaven. (24)

The persons who are the devotees of the matchless lord of the god Madhusūdana, though may not have worth and may have Rajo-Guṇa, yet they go to heaven and are worshipped by the group of gods. (25)

Here ends chapter 117 of the second part of the Viṣṇudharmottara entitled, "Svarga-bhāgavarṇana" (the narration of the enjoyer of heaven) in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 118

### Nirayā-Gāmi-Varṇana

Puṣkara said—The persons who committed great sins and who committed sins and who are meat eaters and who go to the places where they should not go and those who are attached to the wives of others go to hell. (1)

The persons who attach their wives and who torture them and those who misbehave in the meetings go to the hell. (2)

The man having two wives do not treat both of them equally and who have sexual union at the time of the menstruation time go to hell. (3)



It should be known that the woman who does not treat her husband nicely due to her arrogance and who is attached to disagreeable things, go to hell. (4)

It should be known that the woman who insults her husband and speaks unpleasant things and behave independently (in a loose manner) goes to hell. (5)

The kings who discard the advice about politics and do all the acts (at their sweet will) also go to hell. (6)

O one with great luck! The men who discard the religion of Varṇāśrama - (four castes and the stages of life) and behave (otherwise) without respecting the śāstras also go to hell. (7)

Those who do sacrifices which they should not do and those who give false witness and those who indulge in wrong things also go to hell. (8)

Those who are attached to worldly life and make partiality and who follow bad philosophy also go to hell. (9)

The persons who eat sweet things in the presence of their servants and don't give a share to them also go to hell, O knower of religion. (10)

O one with great luck! The hired labourers who carry things which they should not carry and those who eat that which is forbidden also go to hell. (11)

It should be known that those who cheat their hired servants and those who cheat their dependants and those who cheat other persons also go to hell. (12)

Those who are kṛtaghnas ungrateful do bad return to those who have done some good and those who have no surplus and who take away things of others and those who behave cunningly with their friends go to hell. (13)

Those who put obstacles when the cows drink water and those who do so with the other creatures also go to hell. (14)

The men who put obstacles in the religious deeds of others and those who encourage sins also go to hell. (15)

Those who abandon their dependants and those who abandon the priests for the sacrifice and the spiritual masters go to hell. (16)



Those who abandon the gods and those who abandon the fire and those who abandon the scriptures also go to hell. (17)

O one giving honour! Those who always eat before their children, guests, Brahmins and gods go to hell. (18)

Those who have sexual union with a woman having menstruation period and the actresses and the other females, go to hell. (19)

O the knower of the religion! Those who discharge their semen not in the vulva (yonī) and the shameless persons who discharge it outside and on the auspicious days go to hell. (20)

O Rāma! those who study things which they should not study and those who speak ill of the spiritual masters, go to hell. (21)

Those who speak ill of the gods, of the Vedas and Brahmins and the ancient personages go to hell. (22)

O Rāma! those who do not believe in God and who have no faith (in God) and who are very proud go to hell. (23)

The persons who are attached to bad deeds and who abandon good deeds, who betray their masters and friends go to hell. (24)

O knower of the religion! Those who betray their kings, Brahmins, cows and well-wishers also go to hell. (25)

The persons who are attached to roguery (paiśunya) and who disclose the secret of others and who are impure also go to hell. (26)

It should be known that those who sell Soma-juice and who sell seeds and sell themselves go to hell. (27)

Those at whose house unmarried girls are not married before they get menstruation and who get money for them also go to hell. (28)

Those who are covered by Rajo Guṇa from all sides and who discriminate between Lord Brahmā and Keśava - (Kṛṣṇa or Viṣṇu) also go to hell. (29)

Those who do not give Piṇḍa oblations to the members of the family, do not perform Śrāddha ceremony to their ancestors also go to hell. (30)

The persons whose hearts are lusty and who are money-minded and who hate religion in this world go to hell. (31)



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Those who with ability do not look after the poor, eager and dependent and who do not run to help the unhappy persons go to hell. (32)

The persons who are proud of their honour, who mock at the poor and who defeat the sinless go to hell. (33)

O Rāma! One who gives even a little pain to people go to hell; therefore O Rāma! a man should be careful not to give pain to others. (34)

Here ends chapter 118 of the second part of the Viṣṇudharmottara entitled, "Niraya-Gāmi-Varṇana" (the narration of the persons going to hell) in the Upākhyāna addressed by Puṣkara to Rāma.

**CHAPTER 119****Naraka Yātanā Varṇana**

Rāma said—O Lord! I want to hear the names of the hell and the various tortures which are experienced by the persons going to hell. (1)

Puṣkara said—There are great hells named Tāmisra, Andha-Tāmisra, Mahā-raurava, Raurava and Kāla-sūtra Naraka. (2)

Sanjīvana, Maha-vici, Tapana, Sampratāpana, Saṁghāta, Sakākola, Kaśmala, Pūtimṛttika. (3)

Loha Śanku, Nṛbhīma, Manthāna, Śālmali, Nadī, Asipatra vana and similarly Loha-kāra. (4)

O one with great hands! In the Pātala (the lower regions or hell) there are three more according to the growth. And in every direction and sub-direction each has eight kinds. (5)

It should be known that there are these terrible looking hells, O the best of Bhṛgu! the men who have done sinful acts go there. (6)

O Rāma! the men stay in one hell and then they go to other hells in sequence and are tortured again and again. (7)

It is said that the hells which torture the men are very terrible-looking and they look dangerous even at the first sight. (8)

There are guards having the faces of cats, owls, jackals, vultures, hawks and donkeys and others have (the faces) of elephants, horses, camels, boars, lions and others. (9)



(There are guards) having the faces of bulls, he-buffaloes, crows, Madgu (a voracious sea-bird) and Sārasa (crane) Urabhrāja and other birds and of serpents and mice. (10)

(They have the faces) of other creatures and there are other stiff persons. And there are persons having the faces of Skanda - Kārtikeya and others have the form of Kabandha - torso or trunk. (11)

Some have big heads, some are terrible-looking and having various weapons, the speech of some is terrible. They are invisible and surrounded by snakes and scorpions. (12)

They put people in a pan full of oil, light fire-wood under it and fry people again and again. (13)

In Ambarīṣa (hell) they fry them in huge vessels made of copper and iron vessels and roast them in the charcoal of fire also. (14)

They put them on Śūla-spears and put others on the Śuṣka-agni-dry fire. They cut others into pieces and cook them. (15)

O one with great luck, and others beat people with whips and make them eat iron balls heated in fire. (16)

And at other places they make them eat the vomit at other places Pāṇsu (the sacrificial animal), the stool at other places, the phlegm at other places and thorns at other places. (17)

And O Bhārgava! at other places (they make them eat) the sand made as hot as the fire and at other places they make them drink wine like the fire. (18)

At other places they cut into pieces the limbs of the persons living in the hell and at other places they chop them repeatedly with swords. (19)

At still other places they torture the persons living in the hell, putting them into machines and pound the others putting them in the Ulūkhala (wooden mortar) and others pounding them by a pestle (Musala). (20)

At other places they kill the persons hitting with a mace on the head and putting them in the cooking pot, then they experience great pain. (21)



They cut off the skin of the persons living in the hell and leave them there so that the dogs with sharp teeth eat them continuously. (22)

Then at other places they throw the people in the darkness which is very terrible and having terrible smell. The darkness is very hot and like a abode in the womb. (23)

At another place the authority makes them bitten by crows, gomāyus, serpents, scorpions, rats and flies. (24)

Then they put wicked persons on very terrible Śālmali tree, which is very hot and having sharp thorns and on which there are many serpents, insects etc. (25)

At other places they forcibly make them embrace terrible hot iron, stone-slab which is very difficult to touch. (26)

O one giving honour! They live in the place where one cannot live. They are terrified with fear. There big serpents and worms eating flesh enter their nose, eyes, ears and mouth. And others again and again throw the dwellers of the hell into the salty rivers. (27-28)

Others throw them in very cold dark hell where a great river with blood water flows. (29)

There terrible looking men drag them in the forest which has the leaves of swords and there they are harassed by hunger and thirst. (30)

Those who wished to get the food and drinks of others are pounded by the clubs and at still another place the warriors of the king of death make them drink (bad things). (31)

O one giving honour! The warriors hang them with their heads down on the trees under which there is dense smoke. And at another place they cut their skin into small pieces like Sesamum. (32)

At other places the bones of the hell-dwellers are tied with woods. They are terrified by the bodies equal to the measurements of Kūṭāgāra. (33)

Similarly at other places, the persons having the face like the needles (sūci-vaktra) are tortured very much by hunger and at other place oil and molasses are poured on them. (34)



O one having great luck! They are very much tortured by persons giving pains. At other places there are persons with ulcers and having the tongue cut off and very much frightened. (35)

They are thrown in terrible sun-shine and are eaten by ants and at other places the limbs of the dwellers of the hell are cut off in pieces like sesamum seed by Sūtra-string beginning from the legs and so on.

O the tiger amongst Bhṛguś! They are cut again and again till their heads remain. (36-37)

Others are powdered and then are cooked very much in the vessels of iron and at the other places, O one having big hands! They are controlled by the sharp and terrible (Śankus) cones of iron and at other places they are caught and dashed against stone-slabs. (39)

At the other place they are thrown into a pit, soil is filled and then they are pounded very much with maces. At other places they are tied to a pillar and then arrows are shot at them. (40)

They are tied by chains; they are rolled in the thorns and at other places they are harassed by bad smell. (41)

In the hell they are tortured much by the dangerous creatures of the hell having various forms. (42)

Others eat the flesh of each other and again and again and cry, "O Father! O Mother." (43)

O Bhṛgunandana, when bitten by the warriors they curse their own deeds and they are tortured by much torturing. (44)

Other dwellers of hell are released from the fire and put into the cold. O one with great luck they know that touch as pleasant. (45)

Released from that cold of hell they are put into the pleasant hot heap of ice. They similarly think that touch as pleasant. (46)

For the lowest of the men who are released from the hell and the weapons, other weapons are created which are like the touch of pleasures. (47)

In this world of the human beings there are happiness and unhappiness, in heaven, the world of gods, there is only happiness, but O the son of Bhṛgu, in hell there is constant, terrible unhappiness. (48)



It is said that there is thirst, is hunger, is terrible pungent bad smell, is different kinds of torture and is terrible fear. (49)

Hell has only pain, because it has very bad smell; it is covered with thorns and there is a multitude of Kuṇapa, the smell of the dead bodies; it has much hair and bones and it is very vast. (50)

There is the crying sound of the distressed and great noise mingled with the crowing of the crows and it is full of worms, insects and birds and there is much pūyapus and aṣṛk-blood. (51)

There the dwellers give pain to one another, drag each other, beat each other. It is terrible and dangerous to each other. (52)

Thus many sinners gather there (in these hells) and many human beings who have committed sins are being brought there. (53)

O the best amongst the Bhṛgu! They are not released from the terrible looking hell, till their sins are not washed off. (54)

These hells are very vast, very terrible and very dangerous, as they are strewn with multitudes of dangerous, wicked animals, but O the Chief of the Bhṛgu-dynasty! The persons having the devotion to the Puruṣottama-Viṣṇu do not go there. (55)

Here ends chapter 119 of the second part of the Viṣṇudharmottara entitled, "Naraka-Yātana-Varṇana" (the description of the torture of the hell) in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 120

### Tiryaga-Yoni-Varṇana

*(The description of the species (in the womb) of the birds and beasts)*

Rāma said—O one knowing religion! By which deeds are the dwellers of hell born and in which sex of animals? Kindly tell me about that. (1)

Puṣkara said—Great sinners mostly become worms in the stone-slabs in hell named Amedhya. (2)

Then they get the life of tuft of straw, creeper, plants and tree one after the other. Then they become animals always living in fear of the tigers. (3)



The persons taking away the Brahmins, killing others and doing terrible things always become Brahma-Rākṣasa - the ghost of Brahmins in the terrible-looking forest. (4)

The foolish persons who are engrossed in the wives of other persons are born in that painful world as Kṛkalāsa and afterwards become Piśācas - goblins. (5)

Then they are born in Kṛṣṇāha in the cavity of a very dry tree in the terrible-looking forests. There is no doubt about it. (6)

The sinners who have given false witness, become worms in the hell called Meḍhya, then become serpents and after that they become Piśācas-goblins. (7)

The sinners who had betrayed the spiritual masters and who had betrayed the master and the persons who betrayed Brahmins and the disciple and similarly the atheist (Nāstika). Those who abandoned the relatives and those who abandoned the persons who took shelter, those who carried away the deposits and those who sold the unmarried girls become worms, serpents, deer and Vyāla - cobras and animals. Then the wicked persons are born as jackals in terrible groups. (8-10)

And the sinners who carried away the things of others become elephants, horses, donkeys, oxen and camels. There is no doubt about it. (11)

The persons who have carried away the money of some persons are born as the rich persons according to the luck and according to the sin. (12)

The persons who took dinner at the time of the solar or lunar eclipse are born as elephants, similarly those who eat Āma-Śrāddha-oblation after death are born in the womb of vultures. (13)

Similarly O Rāma! those who take a false vow are born as monkeys and those who destroy the hope of others become wretched jackals. (14)

A sūcaka-pointing to a bad conduct is born as fowl-hunter (Vāgurā) by name. O the one's having great luck, it is said that they are born often and many times. (15)

O Rāma! there is no doubt that the person who eats the meat of animals, is repeatedly born in the womb of the animals whose meat he has eaten. (16)



O Rāma! there is no doubt that the names of the animals which are killed outside the altar, will eat the meat of the persons who ate the meat of the animals killed. O best of the Bhṛgu! They shall have to pass through that number of wombs and in every womb or species he will be killed by them. There is no doubt about it. (17-18)

The castes who are fallen from their own duties or deeds (svakarma) are born in the womb of Preta-departed souls and are bound by ropes and eat vomit, pus and blood. (19)

One who takes away grains becomes a rat, one who takes away kānsya-bronze becomes a swan swimming in water and who takes away honey becomes a gad-fly, one who takes away milk becomes a crow, one who takes away juice becomes a dog and one who takes away purified butter (ghee) becomes a mangoose. (20)

One who takes away meat becomes a vulture, one who takes away vasā (marrow) becomes madgu (aquatic bird), one who takes away oil becomes a tailāpaga-oil-drinker bird, one who takes away salt becomes a cīrivāka a large bird like ṛdhrā cricket and one who takes away curds becomes a crane and śakunī (a cock?). (21)

By taking away Kauśeya silk-garment one becomes Tittiri a francolin partridge, by taking away Kṣauma one becomes a frog. By taking away the fibres of cotton one becomes a Krauñca, a curlew bird (with long curved bill) and one who takes away molasses becomes a cow or bull or a destitute of cows. (22)

One who takes away fragrant things becomes Chucchundarī (a musk-rat), one similarly who takes away leaves and vegetables becomes a peacock, one who takes away cooked food becomes a fly and one who takes away uncooked food becomes a Śalyaka (Porcupine). (23)

One who takes away fire becomes a Bheka (frog), one who takes away someone's house becomes a thief, one who takes away red garments is born as Jīva-jīvaka (Cakora) bird). (24)

One who takes away Mṛgebha (an antelope) becomes a wolf, one who takes away another's horse becomes a tiger and one who takes away fruits and flowers becomes a Markaṭa-red faced monkey, one who takes away a woman becomes a Yakṣa, one who



takes away a vehicle becomes a camel and one who takes away animals becomes a goat. (25)

The man who takes away other's money by hook or crook or by force certainly becomes a bird and one who takes away an oblation given in the sacrifice becomes a demon. (26)

A man should always abandon sins knowing that in the life of a bird there is the highest pain and he should do (the acts of) devotion of Madhusūdana (Kṛṣṇa); thereby he will leave all the unhappiness. (27)

Here ends chapter 120 of the second part of the Viṣṇudharmottara entitled, "Tiryaga-yoni-Varṇana" (the description of the species (in the womb) of the birds and beasts) in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 121

### Nāraki-Cihna-Varṇana

*(The description of the characteristics of the dwellers of hell)*

Rāma said—From hell one gets the life of the birds and beasts and then the life of the men. O Son of Varuṇa, the god of waters! Describe to me their signs. (1)

Puṣkara said—The man who has taken away jewels, pearls and corals and different kinds of gems is born amongst the goldsmiths. (2)

O the tiger amongst Bhṛgu! The man who takes away other's money by hook or crook or by force, in the life of the man he becomes a porter. (3)

O the son of Bhṛgu! One who kills some animal and eats its meat, O one who knows the religion! He becomes a Gadātura (a bearing a mace) in this world. (4)

One who steals gold becomes a Kunakhi (having diseased nails); one who is a drunkard, becomes the Syāvadantaka (having dark teeth), the killer of a Brahmin gets a bad skin affected with skin disease like leprosy, becomes a T.B. patient and one who has a sexual intercourse in the bed of the spiritual master. (5)

One who is a Piśūna (co-wicked) or a betrayer, becomes a Pūtināsa having a disease of nose and a Pūti-vaktraka (disease of



mouth). One who steals grain, becomes a person without some limb or with deformed limbs or *Miśra-hṛd* (interior complications in the body). (6)

The persons stealing grains becomes diseased and one taking away another's speech, becomes dumb. One who takes away the garments becomes a *Śvitri* (a leper) and one who takes away a horse becomes lame. (7)

O *Rāma*! the proud, the atheist and the criticiser of the Vedas become bald-headed and O *Dvija*! they again become atheists. (8)

One who takes away a lamp becomes blind and one who puts off the lamp becomes one-eyed. The man who kills a cow becomes blind and similarly a *ghāṇṭika* becomes a *Tailika* (a seller of oil). (9)

One who is poor and destroys the wealth of another person, who is very proud and similarly a proud who is not favourable to the spiritual master, is born as a patient of hysteria. (10)

O one with great luck! the man who alone eats sweet things becomes a *Vāta-gulmī* (suffers from rheumatism) and one who eats birds becomes a person living an illegal life and a tormentor becomes a diseased person for a long time. (11)

By selling things which one should not sell, one becomes the hunter of deer in this world and a *ślīpadī* (elephantiasis) and an *Avakīrṇī* (violated his vow of chastity) become a stupid person and an *Ākrośaka* (abusing one). (12)

I have described to you the main species and characteristics one obtains. It is not possible for me to describe the torments given to the lowest of men entirely (*Kārtseyena*). (13)

Here ends chapter 121 of the second part of the *Viṣṇudharmottara*, entitled "*Nāraki-Cihna-Varṇana*" (the description of the characteristics of the dwellers of hell) in the *Upākhyāna* addressed by *Puṣkara* to *Rāma*.

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## CHAPTER 122

## Durgātitarāṇa

*(The narration of crossing over the calamities)*

Mārkaṇḍeya said—hearing this, O the best of Yadus! Rāma who was in love of his father swooned and fell on the ground as a tree whose roots are cut off. (1)

O one with great luck! The goddesses with thick and raised breasts, sprinkled cold water with the sandal-paste on the swooned one. (2)

And O one with great luck! by the orders of the son of Varuṇa the other goddesses fanned Rāma, the best of the supporter of religion, with the beautiful fan of the Palm-leaf tree. (3)

Then Vāruṇī, the killer of the warriors of the enemies, consoled Rāma, who gained consciousness after some time, but whose mind was disturbed. (4)

Then he consoled Rāma, who was the best of the religion asked the son of Varuṇa, how one can cross over the calamities of hell. (5)

Rāma said—O the son of Varuṇa, kindly tell me how the persons being tormented in different forms can cross over the unattainable calamities of hell. (6)

Puṣkara said—The persons who follow the religion of the castes and Āśrama (Brahmacārya etc.) controlling the self do cross over the calamities (of hell). (7)

Those who do not abandon others due to pride or whose mind is controlled and one who doesn't accept the worldly things cross over the fort of the calamities. (8)

Those who daily satisfy the guests and those who do not envy others and those who are always studious cross over the fort of the calamities. (9)

Those who have pleasing mental dispositions towards their mother and father and behave with affection knowing the religions



and those who avoid sleeping during the day time cross over the calamities (of hell). (10)

Those who keep a well-behaved attitude to one's own wives and those who are engaged in Agnihotra (sacrifice) cross the calamities (of hell). (11)

Those who show heroism in the battle-field leaving the fear of death and who wish to have victory by religion cross the impassable path of the calamities. (12)

Those who do not commit sins by thoughts, words and deeds and who do not punish the creatures, cross over the calamities (of hell). (13)

They whose deeds are free from chanting and whose speech is truthful and whose intentions are good, cross over the calamities. (14)

Those who perform penance, observe chastity in the unmarried life and who have fulfilled the vows and duties of a Snātaka-learning the Vedas, cross over the calamities. (15)

Those who are not terrified by others and who do not terrify others cross over the calamities. (16)

The good and the best of the men who do not envy the wealth of others and who have abandoned uncultured taste cross over the calamities. (17)

Those who bow down to all gods and hear (the preachings of) all the religions and those who keep faith (in the religion) cross over the calamities. (18)

The kings who (are not covered by Rajo-guṇa) and do not take away his subjects' money due to greed and who protect the subjects cross over the calamities. (19)

Those who do not desire to be honoured and who honour other men and who bow down before respectable persons cross over the calamities. (20)

Those desirous of progeny offer the Śrāddha ceremony (offering oblations to the dead) with a pious heart on each and every day of demise, cross over the calamities. (21)

Those who do not get angry and pacify the anger of the angry persons and who do not get angry with the servants, cross over the calamities. (22)



The men who always abandon wine and meat in this world and who do not touch liquor since birth cross over the calamities. (23)

Those who take food for sustaining the life or for pilgrimage and who do sexual intercourse only for producing progeny, who use the speech only for speaking the truth cross over the calamities. (24)

Those who build ponds and resting places and similarly who plant trees and who dig wells cross over the calamities. (25)

Those who give food to the cows and who brush the cow at the place of itching and who show devotion towards the cows, cross over the calamities. (26)

O one knower of the religion, those who always worship the Brahmins and saints and the spiritual master and the persons doing penance cross over the calamities. (27)

Those who are engaged in chanting Gāyatrī and those who are engaged in pilgrimage and those who take resort to one place of pilgrimage cross over the calamities. (28)

O Bhārgava! those who take resort to one god with all devotion and who know religion and who are humble cross over the calamities. (29)

O Rāma! those who take meals in the morning and in the evening and drink water and who always fast cross over the calamities. (30)

Those who are always engaged in fasting and who are always engaged in vows and whose minds are always controlled cross over the calamities. (31)

Those who speak this 'Durgātitarāṇa' - crossing of the calamities and who make others hear and who tell them to the Brahmins cross over the calamities. (32)

Lord Nārāyaṇa is the supreme god and he is the source of all the three worlds. Those who are his devotees cross over the calamities. (33)

O Rāma! Those who are the devotees of Keśava-Nārāyaṇa never have any danger. Yama, the god of death has sung this verse; you please listen it. (34)

Those who are the devotees of the enemy of Madhu demon, the only lord of the three worlds have no danger from the king, sun, serpent, fire, Brahmin, bad dreams, death or the enemy. (35)



Here ends chapter 122 of the second part of the Viṣṇudharmottara, entitled "Durgātitarāṇa" (the narration of crossing over the calamities) in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 123

### Kṛcchraprāyaścitta Varṇana

*(The description of the expiation of penance)*

Rāma said—On one who is the best amongst persons holding all the religions! Kindly tell me of the deeds by which men easily cross over the calamities. (1)

Puṣkara said—The persons who perform Kṛcchra (religious penance), immediately cross over the calamities and they obtain all the things desired by their mind. (2)

Rāma said—I want to hear the names and the rituals of Kṛcchras (religious penances), O one knowing the religion! Kindly tell me that because you know everything properly. (3)

Puṣkara said—O Rāma these Kṛcchras (religious penances) should be done by three castes (Brahmins, Kṣatriyas and Vaiśyas). It is said in the scriptures that the Śūdras have no right to do these Kṛcchras (penance). (4)

O Bhārgava, in all Kṛcchras at first the head should be shaved (tonsure). Every day one should take a bath thrice and worship Keśava - Kṛṣṇa. (5)

The Homa (sacrifice) should be done with holy mantras and at the end of it one should chant japas (mutter prayers) and one should abandon talking with women, the Śūdras and the fallen (patita) people. (6)

Particularly in all the Kṛcchras that should be done vīrāsana may be done or may not be done according to the wish. (7)

The Kṛcchra done with the Vīrāsana posture is very advantageous. It is said in the scriptures that the Kṛcchra without the Vīrāsana is devoid of the rituals. (8)

Rāma said—O one having good vows, I want to hear from you about Vīrāsana! Because the Kṛcchra with Vīrāsana is very advantageous. (9)



Puṣkara said—During the day one should stand and during the night one should sit. That is called Vīrāsana, which destroys great sins. (10)

One should pass two months by taking Āmikṣa (a mixture of boiled and coagulated milk, curd) and similarly one should take milk only for one fortnight, similarly eight nights by taking curds and three nights by Sarpiṣa (clarified butter). (11)

Or one should observe this Bālakavrata observing fast for three nights. It removes all the sins and similarly gives all the desired things. (12)

O the son of Bhṛgu! Then one should take a bath for purifying one's self and then one should put oblation into the fire and give Anna - food grains to some. (13)

An intelligent man should make darbha grass (Siddha) accomplished, chanting Brahmadeva etc., mantra and tie them for protection. It is said so to us in Śruti, the Vedas. (14)

The things put in the pot and which are being put and which are dropped in it should be chanted thrice by a man, chanting the mantra. (15)

You are Yava, you are the king of the grains, you are sprung from Varuṇa, the god of water and you are mixed with honey, you are (Nirṇoda) - the remover of all sins and it is said in the scriptures that you are purified by the sages. (16)

The barleys are the purified butter, the barleys are the honey, the barleys are water or the barleys are the nectar, you all purify all my sins and the bad deeds done by me. (17)

O Barleys! You remove all the sins done by the speech, done by the actions, bad dreams and bad things and you remove my misery (Alakṣmī). (18)

O barley! You purify all my things that are licked by the dogs and by a boar, which is left over and which is unlawfully brought and belongs to the persons who do not serve their mother and spiritual master. (19)

O Barley! Kindly purify my things - the food grains from the attendants (Gaṇas), the food grains from the prostitutes, from



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Śūdras caste and similarly from other persons, the food grains of the thieves and Nava-śrāddha ceremony done after death. (20)

(You purify) the unreligious deeds done in childhood and the deeds which are done while performing the duties of the king and the sins of stealing gold, not performing the vows, performing the sacrifice which should not be performed. (21)

O Barleys! Purify the Parīvāda - blames of Brāhmaṇas. Then this mantra about the things put in the vessel (Khāṇḍe nyastasya) should be sung. (22)

O one knowing religion! One should always offer oblations with this mantra ! The Manojāta - gods- who are born of mind and who are Manoyuja - joined with mind, who are very efficient and whose forefathers are very efficient may (Pāntu Naḥ) protect us. I offer this to them (Tebhyaḥ Svāhā), (O Svāhā! The wife of Agni carry this to the gods). One should not do (Atisauhitya) much satisfaction till one observes this vow. (23)

One who desires to have Medhā, intelligence should do it for three nights, but a sinner who committed many sins should do it for six nights and O the tormentor of enemies! It is said that (Upapātakina) a very great sinner should do it for seven nights. (24)

And it is said in the scriptures that the greatest sinner (Mahāpātaki) should do it for twice the six nights (= 12 nights) and the persons who want to get the desired things should do it for twenty one days. (25)

If this vow is observed, offering Yavas taken out from the store within a month one becomes free from all sins. There is no doubt about it. (26)

O one knowing the religion! One certainly gets ten times the result and within one month one visualises gods, the Vedas and knowledge. (27)

And O Bhārgava! one becomes free from a great curse. Beginning from the bright half of the month every day, a man should eat Piṇḍas (morsels) along with Śrīkhaṇḍa (?) (mixed with fragrant ointment) increasing one morsel every day and in the dark half of the month one should decrease one morsel every day beginning from the Pratipada, the first day of the month. (28-29)



O one with great luck! One should not eat the oblation on the Amāvāsyā, the day when the moon completely vanishes, by the great souled persons this Cāndrāyaṇa (Vrata) is called 'Yava - madhya'. (30)

The same if reversed is praised as Vajra-madhya. If it is done by taking only eight morsels, it is called Yati-cāndrāyaṇa by the religious scriptures. (31)

If in the morning and in the evening four morsels are taken it is said by the scriptures to be Śīśu-cāndrāyaṇa. If within a month two hundred and forty morsels are taken as described (above), in the scriptures this is said to be "Sura-cāndrāyaṇa" One should suck the milk of the cow for seven nights directly from the four teats and similarly from one teat for six nights and for three nights nothing except air is to be taken; it is a vow named Somāyana, which destroys the sins. (32-34)

If one takes hot water for three days and for three days hot milk is taken, for three days hot purified butter is taken and for three days nothing but air is taken it is said to be "Tapta-Kṛcchra" vow and if they are taken cold it is praised as Śīta (Kṛcchra). (35-36)

If one takes only milk for twenty one days it is called Kṛcchāti-Kṛccha. If one takes the urine of the cow, the cow-dung (Gomaya), Kṣaura (? Kṣira) milk, curds, Sarpi-liquid purified butter and the water of Kuśa grass and for one night fasting is done, then it is said to be Sāntapana by the scriptures.

If it is done every day, by the scriptures it is called "Mahāsāntapana". (37-38)

If for twelve days no food is taken it is called Parāka Kṛcchra. If only once food is taken and similarly not begging and fasting for one day it is praised as Kṛcchra-pāda. If it is observed thrice it is praised as Śīśu-kṛcchra. (39-40)

While observing the Prājāpatya vow a Brahmin should eat only in the evening for three days, in the morning for three days and for three days without begging, but for three days he should not eat. (41)

If every day Piṇyāka - (oil cake), Ācāma-boiled water of rice, Takra-sour milk and the water of Saktu-barley flour is taken



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and fast is observed on alternate day it is praised as Saumya-kṛcchra. (42)

If the vow is observed for a month only with water, it is called Vāruṇa and if one takes only fruits, it is called Phala-kṛcchra by the sages. (43)

If it is done with Śrīphala - coconuts, it is called Śrī-kṛcchra, similarly if done with Padmākṣa or the seeds of the lotuses it is of another type of it (Padmākṣa-kṛcchra). And if observed for a month with Āmalakas fruits of emblic myrobalan, it is called another kind of Śrī-kṛcchra, in the scriptures. (44)

If done with eating leaves it is known as Patra-kṛcchra and if done with Puṣpa-flower it is called so (Puṣpa-kṛcchra). If done with roots it is Mūla-kṛcchra, similarly if done with water it is Toya-kṛcchra. (45)

Similarly the intelligent one should do it for a month with curds, milk, sour-milk (Takra), Piṇyāka and corns (Kaṇas) and vegetables; they are known by the good names (of those things). (46)

Then man who takes food in the evening and in the early morning and does not drink water between them for six years; it is called Nityopavāsītā-kṛcchra. (47)

If done for one month taking food only once, it is called Eka-bhaktaka. If food is taken at night for the whole year it is Nakta-kṛcchra. (48)

Or O one knowing religion! It is done taking food once at night or fasting for three days and taking a bath thrice a day. (49)

One should read Aghamarṣaṇa (stotra) in Anuṣṭupa Canda (metre) in water as directed (Sūkta) which removes the sins. And on the fourth day (duration) to the Brahmin doing the penance. (51)

For three days one should be pious and chant the Aghamarṣaṇa sūkta, according to capacity. And a man should chant with devotion a hymn of cosmogony of the god and the supreme lord. (52)

The Aghamarṣaṇa Sūkta should be known as great power (Daivatya) as the Aśvamedha (the horse sacrifice) the most excellent sacrifice which destroys all the sins. In the same way Aghamarṣaṇa Sūkta destroys all sins. (53-54)



O Bhārgava! Wearing a hide of a black antelope or Kutapa, a blanket or the Valkala, the bark-garment one should perform the vow named "*sammita*" for one year and should not enter the house and should sleep under the sky. (54-55)

O Rāma! one who is not capable should sleep in the cave of a mountain. And similarly O best of Brahmins! Every day he should take a bath thrice. (56)

O the best of the Brahmins! One should invariably eat the things obtained by begging, vegetables and fruits and one should do the Vīrāsana posture, and observe Kāṣṭha-mauna - like a piece of wood and keep silence (strict vow of silence). (57)

It gives all desired things and removes all sins. It is called Vāyavya-kṛcchra vow in which one takes the food which can be contained in the palm. (58)

O one knowing the religion! If the vow destroying all sins is observed for a month. If the vow is observed for twelve nights giving oblation of the sesamum seeds it is called Kṛcchra-āgneya. (59)

Similarly if one eats alone parched grains with gold for one month it is called Dhanda-daivata-kṛcchra. (60)

O the son of Bhṛgu! If the cows which are freed from the pen and taking out are given Yavas (barley) and Saktū for one month it is called Yāmyam-kṛcchra. (61)

One should take a bath with the urine of the cow and should eat only milk, curds etc. of the cow (Gomaya); one should stay amongst and one should live in the cow-dung (Gopuriṣe). (62)

O the son of Bhṛgu! Till the cows are not satisfied one should not take water and till they are fed, one should not eat and one should get up before they get up. (63)

Similarly a man should sit when they all are seated. It is called Gomūtra-kṛcchra which if done for a month removes sins. (64)

If one behaves as above in the midst of goats and eats grass here it is Ajā-kṛcchra, both (the vows) give equal results. (65)

If done for twelve days it is called Sarva-pātaka-nāśana removing all the sins. One should live on the fourteenth day and then on the fifteenth day (of the lunar month). (66)



One should eat Pañcagavya (five things obtained from the cows milk, curd etc.) and then one should eat the remnant oblations. This Brahma-kūrca vow should be observed to remove the above sins. (67)

It should be done at the end of the fortnight or in the middle of the month. A man should do always this Brahma-kūrca vow on the full moon day. (68)

There is no doubt that if a man observes a vow of Brahma-kūrca for one month as described, his sins of eating bad things etc. come to an end. (69)

If one observes it (becoming one with Brahma) on the Amāvāsyā (last day of dark fortnight) and on full-moon day, (Paurṇamāsa) one becomes free from all sins and attains the desired (Gati) mode of existence. (70)

And if one serves Keśava (Kṛṣṇa) one gets great things. Thus I have described to you these Kṛcchrāṇi (difficult vows), which O Bhārgava! destroy all sins and bad deeds. (71-72)

O the best of Brahmins! These Kṛcchras should be done even for one month in a year. It should be done in order to purify oneself from the sins of indeliberately and deliberately eating. One should atone for the sins which are deliberately or indeliberately done. (72-73)

Hell is not ordered for those who have purified sins by performing Kṛcchras. And one who desires wealth, strength and heaven and those who are engrossed in pleasing gods should nicely observe Kṛcchra. (74-75)

The men who perform Kṛcchras, accomplish all the chemicals (Rasyāyanāni), mantras-spells and the medicines. (75-76)

O the best of Bhṛgu! all the rituals of the Vedas and all the desired things of the men who perform Kṛcchra are accomplished and they, the men is united with great luster. (77)

He gets all the desired things which are in the mind. There is no doubt about it. And particularly the persons whose sins are washed off and who have become pious, become well-known amongst gods and sages. (78)



A man having done the Kṛcchras of Madhusūdana (Kṛṣṇa) for pleasing Puruṣottama-Viṣṇu attains that world of Janārdana, Viṣṇu. (79)

Here ends chapter 123 of the second part of the Viṣṇudharmottara, entitled "Kṛcchraprāyaścitta Varṇana" (the description of the expiation of penance) in the Upākhyāna between Rāma and Puṣkara.

## CHAPTER 124

### Rgvidhānam

#### *(The procedure of the hymns)*

Rāma said—O the best of gods! Kindly narrate the Vedic rituals so that afterwards the performer of Kṛcchra becomes eligible in doing them. (1)

Puṣkara said—O the son of Bhṛgu! O sinless! You hear from me who know the desired Puṣkara rituals. (2)

In the water or sacrifice one should chant the desired things. Gāyatrī (mantra) fulfils the desired things in proportion to Prāṇāyama, deep breathing (support of life). (3)

O Brāhmin! The chanting of Gāyatrī for ten thousand times, eating only at night and taking a bath outside destroys all the bad deeds there and then. (4)

One who eats the remnants of the Havi (oblation), controlling his senses, having chanted (Gāyatrī) for Daśa-ayuta (Ayuta = ten thousand) ten - times, becomes like the wind and obtains the highest abode of Viṣṇu. (5)

O Rāma! It is said in the scriptures that Praṇava or Omkāra mantra denotes the Supreme Brahman who is the unknowable, who can go everywhere and who is indestructible. (6)

If sinners who stand in deep water up to the navel (nābhi) chant that (Praṇava mantra) they become pious by the water made pious by Omkāra mantra. (7)

One who chants one hundred times and drinks (the chanted water) becomes free from all sins. O the best of Bhṛgus! There are three syllables 'A', 'U' and 'M'. The intelligent have said that they



denote the Yajurveda, the Veda of sacrifice, the Sāmaveda - the Veda of Music and Ṛgveda - the Veda of the hymn. The Praṇava mantra having three syllables is praised. (8-9)

The three syllables are the three eternal gods. They denote three worlds and similarly three fires. (10)

The Mahā-vyāhṛtis (the mystical utterances) make free from all sins of sacrifices. The intelligent should know that Mahā-vyāhṛtis are seven worlds. (11)

The chanting of Gāyatrī mantra is supreme and similarly in sacrifices Vyāhṛtis are supreme. Similarly O Rāma! The Aghamaṣ aṇa mantra chanted in the water is said to be the best. (12)

The Sūkta hymn for the Fire god is this "Agnimie purohita" etc. One who chants it for one year holding fire on the head and one should perform a sacrifice (Homa) with the fire three times. One should not kindle fire for years and eat the food obtained by begging. (13-14)

Therefore seven Ṛcās (hymns of the fire-god) are praised. One who chants them every day enjoys all the desires. (15)

The person who wishes to have intelligence should chant the hymn "Sadasat-pada" etc. Those who speak "Ambayo yānti" is not bound and it avoids death. (16)

Similarly, the person who is in bondage should chant "Śunaḥ-śepamṛṣim" etc. mantra. And one who chants "Gadā-cāpa-gadi" etc. is freed from all sins. (17)

One who wants to obtain some permanent desire from Purandara - Indra, should chant every day and praise him with sixteen hymns "Indraṃ" etc. mantras. (18)

One who chants "Hiranya-Stūpa" etc. puts his enemies in difficulty. The man who chants "Yena panthā" etc. enjoys peace and security. (19)

One who praises every day Īśāna, Śaṃkara with six Raudrī or who imagines an oblation to Raudra gets the best peace. (20)

If a person stands every day before the rising sun and offers seven homages with water, all his pains of mind are destroyed. (21)



Worshipping with the mantra "Dviṣanta" etc. one should remember the enemy, for seven nights running (?) then he overcomes the enmity. (22)

The diseased one who desirous of getting health and who has violated the rules of his caste or order, should chant the mantra in the highest tone and chant, Uttamastyasya cāva "to destroy enmity". (23)

One should chant at noon the mantra. "Udayatyā-yurakṣayyam tejo" and at the sun-set one should chant, "Dviṣantam pratipāditam". (24)

One who chants, "Navapadya" etc. hymn conquers the enemy. One who wants to have all the desires fulfilled should chant "Ekādaśa suvarṇasya" etc. (25)

One who chants, "Adhyātmikaiḥ, ka" etc. gets salvation. One who chants, "Āsano rudram" etc. gets a long life. (26)

One who sees the new moon chanting "Tvam soma" etc. hymn and stands holding Samit (fire wood) for the sacrifice gets garments, there is no doubt in it. (27)

One who desires long life should chant "Kautsa-sūkta" One should chant "Apanaḥ śośucad" etc. when the sun is in the middle of the sky. (28)

The sin leaves as one leaves the garment of Munja grass; one should chant "Jāta-vedasa" etc. to get the auspicious progress on the way. (29)

One becomes free from all the danger and gets (Svastimān) happiness in one's house. If it is done at night it removes bad dreams. (30)

One should chant the mantra of the sun, "Pramandita" etc. and he who chants "Indra" etc. and the seven verses of "Vaiśvadeva" after taking a bath, is relieved of the (womb) birth. (31)

The man who leaves Ājya (the purified butter) and similarly does sacrifices removes all the sins and who chants "Imām" etc. gets all the permanent desired things. (32)

One who chants "Mānastoka" etc. twice for three days and remains pious and gives oblation of Audumbarī refined by curds, honey and purified butter, one who worships the weapon chanting



"Urdhva-bāhu" one lives without any disease having cut all the nooses of death. (33-34)

The man who ties his Śikhā (locks of hair) on the head chanting the hymn "Mānastoka" etc. becomes invisible from all the living beings. There is no doubt about it. (35)

Similarly every day a man should stand before the sun, holding Samit (fire wood) in his hand. Thereby he will obtain money and long life. (36)

Every day early in the morning one should chant "Etat duḥsvapnasya" etc. Thereby the bad effect of the bad dream is completely burnt and he gets good meals. (37)

After doing five sacrifices and giving oblations in the fire and doing daily rituals one should do the Rakṣā (protection), chanting "Ubhesunāma" etc. It is praised by all. (38)

One who chants "Devāsau" etc. heavenly mantra, achieves all his desired things. On seeing the Ātatāyī or tigers etc. coming, if a man chants "Māgiranna" etc. he is left off by them. One who chants "Kayā śubha" etc. becomes the best in his caste. (39-40)

One who chants "Imam nu soma" etc. gets all his desired things. One who every day chants "Pitrantū" etc. always gets good grains. (41)

He does not get any disease from the food grain, moreover he does not have food poisoning. One should give oblation of purified butter with the chanting of hymn, "Agne naya" etc. (42)

Discarding bad deeds makes one get sweet food and one who chants, along with Śloka - verse gets the heritage of a brave man. (43)

With the help of 'Kaṁ katā ca' hymn one can remove all the obstacles and by "Yo jāta" etc. hymn one can get the best of happiness. (44)

The hymn "Ye parājanniti" etc. removes the bad effect of the bad dreams. And similarly the hymn, "Ekāmāhmiti" etc. should be known as producing wealth. (45)

One should give oblation of purified butter on the fourteenth day of the black half of the lunar month, with the 'Ātta' hymn of the Raudra-śaṁkara - thereby one becomes free from disease. (46)



After taking a bath and before taking food and (standing) in the water one should independently chant "Śīta-traya" or should chant "Āmiṣasyetayoḥ" (to atone for) the bad deeds done unconsciously. (47)

One who sees the omens while going on a way, should chant "Kanikrada" etc. hymn, whether the omens may be good or bad. (48)

One should chant "Asprṣtvā" etc. to hypnotise the thief. One who chants "Omṣvit" hymn, in the water can cross over the river. (49)

One should chant "Uddhaurmibhiḥ" etc. should be chanted by one sitting in a chariot while crossing the road. One who is on the way should remember the mantra. (50)

The man who is a good donor and who acts according to the Vedas for prosperity and one who does not get learning, though pursues it O Bhārgava! gets it within a month if he chants, "Sa sarpīra" etc. (51-52)

O Brahmin! Seeing the axle and the hub breaking in the fort or the way, if he chants, "Abhityavasya" etc., gets the strength of a cart of seven Rṣis. (53)

Living pious for three nights and sitting in the Smaśāna for the fourteenth of the dark fortnight in the southern direction, holding a balanced sword smeared with hot blood in the hand and eating nothing but wind, one should give oblation of Sarpapa oil along with salt and the fire wood of Rāja-vṛkṣa (the royal tree) and chanting "Vasiṣṭha devṣiṇiḥ". (54-55)

For him who is to be envied at night one should put things brought with the help of Śamyāka (a wooden peg) a Homa - sacrifice should be done with the help of three Brahmins, O Rāma then the person does not live for seven days, if this divine and matchless Dvāvimśaka sūkta is chanted. (56-57)

One trying it on an auspicious day always enjoys the desired things, if one loudly chants "Bṛhaspatimajāśva" hymn. (58)

And one who chants with five hymns, achieves five desired things and by chanting "Kṛṇuṣva" etc. hymn and makes a sacrifice gets the kingdom. (59)



One who goes round the fire everyday can take away the lives of the enemy and can destroy the demons. (60)

And the Fire god having faces on all the directions (Viśvatomukha) himself protects from all sides. But by chanting "Ko adyeti" hymn one gets good garments. (61)

At night one should worship Vāmadeva, with the hymn "Kāya" etc. and one should see pious sun chanting "Haṁsāḥ-śuciṣ at" etc. (62)

One should perform Sthālīpāka according to the rituals and should give oblations five times in the middle of the field with the dog and bulls. (63)

A farmer should offer oblations to Indra, to Maruts and to Prajānya the god of rain according to their symbols and should start the plough. (64)

Thereafter to get the good grains to till the land with ploughshare one should worship Puṣṇa, the sun-god and these gods with fragrant things, garlands and gifts. (65)

In Pravāpaṇa (cutting) and in Pralāpaṇa (talking) in the threshing field (Khala) and (Sīta) the furrows the work done becomes Amogha - always fruitful and the farming is always increased. (66)

In this world, that field brings the Sun's mercy to the owner of the field. And one should make a sacrifice at the feet of the Muṣikā (rat) chanting Ākhūtkaṛṣu. (67)

One who praises with the hymn "Citrā Indrā" etc. never have the danger from the rain. One should kindle the fire where and when desired chanting, "Vijyetiṣyet" etc. (68)

One who worships fire by two hymns gets the desired wealth, crosses all the calamities and gets endless fame. (70)

One doubtlessly gets wealth by chanting "Uroṣṭa" etc. hymn. One who desires to get progeny should chant daily the hymn of god Varuṇa. (71)

One should always chant "Svastyātreya" and "Svastyayana" and by chanting "Svastipanthām" etc. one gets welfare on the way. (72)



One who wants to kill the enemies, should do it at the end of the forest; it creates obstacles to the enemies on the way, of the enemies and the women whose embryo is not developing can give birth in the best way. (73)

One who desire to have rain, should chant the hymn "Avacchāda" etc. with wet clothes and observing fast, then it rains immediately. (74)

One who gives oblations of purified butter and with the water of all the herbs, chanting fifteen hymns and "Upaitu mām devasakha" etc. gets all wealth's. (75)

One who always takes a bath, doubtlessly gets bright prosperity or wealth in the family. The man who wants to have domestic animals should chant, "Manasaḥ kāma" etc. (76)

One who wants to have progeny should observe pious vows, take a bath chanting "Kardamena" etc. and the man who wants to have a kingdom should take a bath chanting "Aśvapūrvām" etc. (77)

A Brahmin should take a bath on reddish hide (skin) according to the rituals, a king on the hide of a tiger and similarly a Vaiśya on the hide of a goat. (78)

For each of them, a sacrifice in which ten thousand oblations are given, is prized very much. Or O Rāma! An oblation of a thousand lotuses should be given into the water or in fire. (79)

One should destroy the enemies, by chanting "Iṣṭāna" etc. hymn to Agni, fire god; and in the goṣṭha - manger cows, the mothers of the world should be pleased by chanting "Acāra" etc. hymn. (80)

On who always wants to get imperishable cows should live and go (to the cows). One who praises Indra gets the "Vāk-siddhi" the accomplishment of speech and great wealth. (81)

One should chant the Dundubhī big drums of the king with the hymn "Upaita" etc. thereby he obtains lustre and strength (power) and defeat the enemies. (82)

The person surrounded by Dasyus (impious men) should chant the hymn "Trṇapāṇi" which destroys the demon and by chanting "Ye ke ca ma" etc. hymn one gets long life. (83)



One whose money is lost should worship and at night chant "Saumāraudra" hymn. Thereby one is relieved from all the sins. (84)

The king should address with a mantra the army and the subordinate division with "Jīmūta" hymn according to the signs, thereby they kill the enemies in the battle-field. (85)

One who praises the fire with the hymn "Agnīm nara" etc. becomes happy. By chanting "Prāṇapa" etc. hymn thrice, one gets imperishable wealth. (86)

By praising Indra with "Abhitayaḥ" Gāthā one should be rich. One should chant "Śamvatī śanna Indrāgni" hymn, which destroys Vyādhi-diseases. (87)

One should chant "Samudra-jyeṣṭha" hymn which brings victory. One should chant "Vāstoṣpate pratīti" etc. hymn of Vāstoṣ pati. (88)

At night one should make the ghosts sleep with chanting the hymn "Anīvaha" etc., when one is harassed in a difficult fort or when one is sometimes bound by chains. (89)

Similarly one should chant the hymn when one is caught after running away, one should live with controlled senses for three nights and offer a vessel of rice cooked in milk. (90)

One should give hundreds, thousands of oblations to the great god Śankara chanting "Tryambaka" etc. hymn. Thereby one happily lives for one hundred years. (91)

One who wants to have a long life should take a bath and stand before the sun, when it rises and when it is over head chanting "Taccakṣu" etc. hymn. (92)

One who becoming pious and controlled stands chanting Vyūṣ ā etc. can get many ornaments of gold etc., having different shapes. (93)

One who chants, "Idamāpaḥ pravahata yat kimcidduritam" etc. sitting on the earth at the time of sun-set surely becomes free if fastened. (94)

If one chants it, entering the water, becomes free from all his sins; but by chanting these two hymns and giving oblation one gets prosperity. (95)



If a man stands in shallow water, in the front of god sun after five nights are over and worships him with these two hymns thrice - without taking food, O the best of Bhṛguṣ! gets great joy. It is said that the hymn "Indrāsoma" etc. destroys enemies. (96-97)

One who might have broken the vow due to ignorance should do it along with the rituals of the vows (Vrātya) and give oblation in the fire chanting the hymn "Tvamagne vratapā" etc. (98)

One who chants "Ādityadrākprabhādrauja" etc. one becomes victorious. One should worship wind god and the sun chanting "Samagni-ragnibhiṣca" etc. By praising the fire-god in the beginning one is freed from great pains and by "Na hi" etc. four hymns one is saved from great danger. (99-100)

By chanting "Ya iti" hymn one gets all the desired things. In the morning one who chants before taking food "Idam Brahma Mānavānām Maḥarṣiṇām" achieves greatest accomplishment. The Āśvina hymn "Agniṇa" etc. is illustrated (recommended) as a purifier. (101-102)

One who gives oblations in the fire chanting "Samidha" etc., gets unparallel fame and by chanting the forty-second hymn of Indra one can destroy the enemies. (103)

One gets health by chanting "Nāśam mahi" etc. and a man is freed from the sins by chanting "Duḥsvapnagnhāḥ" etc. (104)

If one chants twice "Śanno bhava" etc. after taking food, becoming self-controlled and pious, touching the heart with a hand, he is never defeated (attacked) by any diseases. (105)

A man should take a bath and worship Śakra - Indra chanting "Ita iti" and should give an oblation of liquid purified butter and should worship Indra sitting day and night. (106)

And O one knowing religion! After taking a bath and giving oblations of purified butter or sesamum, chanting "Tattvāmanda" etc. can kill the enemies. (107)

One becomes free from the bondage by chanting "Tanvidyādityadaivatyaṃ" etc. and by chanting Yadyāva etc., one can enjoy all the desired things. (108)



It is said in the scriptures that "Pavitrāṇām pavitram" hymn purifies one and it is said that the thirtieth hymn "Vaikhānasa" is supremely pious. (109)

It is said by the best of the sages that the sixty-second hymn is for destroying all the sins, for becoming pious and for happiness. (110)

The sixty seventh hymn "Svādiṣṭya" etc. is recommended. And then Daśottara hymns purify one hundred and six others. (111)

One who chants it and performs sacrifice wins the terrible fear of the death, if one chants for a while the Ādhyātmika - transcendental and pious hymn. (112)

And one who chants the hymn "Āpohiṣṭha" of great sages, standing in the water gets the desired gati - state of being and acquires great wealth. (113)

He becomes free from all the sins and gets complete result. And O Brahmin one should stand before a king chanting the hymn of Yama sūkta. (114)

One should prepare Sthālipāka to the rituals on the fourteenth day and the hymn "Pareyavāṇsam" etc. should be chanted. (115)

One having a Parāyuṣa (long life) should never be considered like so and O Brahmin he will get death like the great death. (116)

A man should always take a dinner only at night on the full-moon day of Vaiśākha month. He should never be considered as having a Parāyuṣa. (117)

One who takes only fruits for three years and chants "Bhadraṁ na" etc. mantra having ten letters of the alphabet conquers death. (118)

One who takes only fruits for one month and takes only water for one month and takes nothing but air for one month and chants the mantra for a thousand time, can be invisible and can see celestial singers (Siddhas). One who chants "Pradevatā" etc. with controlled senses, in the sandy desert (Marudhanva), soon gets a long life, though there is the danger of life. (119-120)

Three Vibhītaka Akṣas should be scented with fragrant things and scattered flowers in the sky and making firm in the open space and keeping two legs together one should stand and sing the prayer of Dakṣa (should be chanted). (121-122)



At night one should chant the hymn "Prāve māsa" etc. then in the morning when the sun rises one gets victory in gambling. (123)

For getting welfare one should chant "Abradhna-muṣasānakta" etc. and one should always chant "Namo-mitrasya varuṇasya cksuṣa" etc. and always give oblation of liquid purified butter, thereby one is liberated from the fear. One who chants "Devasya" etc. and enjoys the mercy of god. (124-125)

Even a bewildered person finds out a way on the road by chanting "Mā pragām" etc. If one thinks that the life span of a particular friend is completed, taking a bath one should chant on the head "Yat-teyam" etc., a thousand times for five days, then that one regains the long life - span. (126-127)

One should perform Audumbara sacrifice on the tenth day giving oblations with Sṛuk and Sṛuva (small and big wooden spoons) and a wise one should give one thousand oblations of purified butter, while chanting "Idamidhma" etc. (128)

It is enjoined that one desirous of the cattle should perform a sacrifice in the manger of the cow and one desirous of corns should do in the cross-roads and one desirous of welfare of the birds should perform that of a Snātaka-bachelor ceremony. (129)

O Bhārgava! one desiring knowledge should perform it chanting "Bṛhaspate prathama". etc. one who chants "Vayah suparna" etc. obtains wealth. (130)

The hymn "Yaste manyo" etc. is recommended for one whose efforts do not bear fruits and one by chanting "Haviṣmatiyam" is freed from all the sins. (131)

The hymn "Yā oṣadhīḥ svasti ayana" destroys all the sins. His Māyā - ignorance is destroyed and similarly his fire of the body - digestion increase. (132)

One wishing to have rain should use the hymn "Bṛhaspatih pratīti" etc. thereby one gets supreme power which is never hampered anywhere. (133)

For one who desires progeny the hymn "Bhūtāmśam kāśyapam nityam" is praised. By chanting "Aham rudrabhiḥ" etc. a man becomes eloquent. (134)



## KHAṆḌA-II, CH-124

The learned man who chants for three nights have not to be born again (in the womb of the mother). By chanting "Rātrī" sūkta - the hymn of the night the man gets welfare at the night. (135)

One who chants "Kalpayati" etc. without taking food (Vināśanam) gets a long life and supremacy. For that there is a great Dakṣāyaṇa hymn (also). (136)

Taking a vow one should chant "Uta deva" etc. hymn which destroys the diseases. One desiring money should chant "Agne agnāva" etc. (137)

A vaibhitaka (a feared man) should chant "Dviṣa dveṣam" after giving oblation for a year. Giving oblation Dviṣam dhanvina - archer one gets wealth. (138)

When there is some danger, one should chant "Ayamagne janita" etc. and a Brahmin should bring closer chanting "Dvimārjam" etc. verse. (139)

In the early morning it should be in the meeting of Brahmacāris, persons observing chastity and following Brahman and it should be chanted (Abhimantrita) with speaking "Imam" etc. hymn for one hundred times. (140)

If it is drunk in the morning with purified butter one is released from the co-wives. If the hymn "Aranyāni" etc. is chanted in a forest it destroys the danger. (141)

If Śraddhā sūkta - the hymn of faith is chanted every day, it increases the desire of the faith with controlled self. One should always chant two hymns, "Brahmi-yadyasya." (142)

Śankhapuṣpi herb should be taken with water and the flowers of Brāhmī with Śarpiṣa, Śatāvarī with water and Vacā with water or purified butter. (143)

Each of them should be taken for a drink for three days chanting the two hymns of 'Manu-mantra', then a man gets the faith, intelligence, memory, strength, good complexion and wealth. (144)

The ruler, desirous of victory in the battle-field should take Dakṣiṇā and holding touch Darbha and always chant - "Mūncā mitvā haviṣa" etc. it takes away the Yakṣmāṇa. The hymn "Brahmaṇāgniḥ samvidānam" hymn destroys birth and death. (145-146)



One should chant, 'be pious' and chant the hymn "Apehi" etc., which destroys bad dreams. "Devāḥ kapota" etc. should be chanted at the place where the doves sit. (147)

One should chant the hymn of Kauśika and should give oblations with purified butter. That sacrifice which destroys the enemies should be made and the sacrifice and chanting should be made. It kills the enemies if done with a bull. (148)

By chanting "Yendam" etc. mantra one can attain the supreme meditation (Parā samādhi). The hymn "Mayobhūrvāta" etc. brings highest welfare to the cows. (149)

One should bring barley grains mixed with purified butter and give oblation in the fire along with gomaya-cow-dung. And oblations of curds refined with sacrificial liquid, purified butter should be given in the middle of the manger. (150)

One should chant "Patantam" etc. hymn in the solitary forest and one should wear the garlands belonging to Śāmbarī and made of Indrajālā. (151)

Then the Māyā-illusive creations of invisible spirits do not harass him. The hymn "Na pratiṣṭheta" etc. bringing the welfare develops fully the embryo of the woman. (152)

Similarly another hymn "Viṣṇur-nyānamiti" is also recommended. Similarly one should chant "Mahityrṇām bhavosviti" which brings welfare. (153)

The hymn "Prāpayedvidvisaveśā" hymn destroying the enemies should be chanted. One should control (Prasādhayet) the snakes by chanting "Āyangauḥ sapta-rājñāḥ". (154)

If one chants "Saṁsamidyuvaset" etc. it brings great brotherhood. One should chant "Tacchmyorāvṛṇīmahe" which always brings welfare. (155)

One should know that the hymn of Pitṛs - ancestors pleases the forefathers. One should worship the god of the (Gṛhadevatā) with the "Vāstoṣpata" mantra. (156)

It is said that the gods are pleased by the mantra describing the symbols of the gods. Particularly in giving oblations in the sacrifice this procedure of japa-chanting is recommended. (157)



O Bhārgava! At the end of the sacrifice one should give Dakṣiṇā (present) according to the capacity. By the oblations the sins are pacified and the oblations are satisfied with the food grains. (158)

By giving food grains and gold the blessing of Brahmins are always fruitful. Similarly alms of Siddhārthaka, barley, food grains, milk, curds and purified butter are also (fruitful). (159)

It is said that the trees with milky juice and the Imḍhana (fuels) also fulfil all the desires. But the firewood having thorns, mustard and blood are like poison. (160)

O the tiger amongst the Bhṛguś! and the oil also the Saktavaḥ - barley meals, fruits and roots and various vegetables should be known as Abhicāraka-enchanted. (161)

The offering of milk, curds, gold and the things obtained by begging are said to bring destruction. O the best of Bhṛguś! everywhere Haviḥ-snāna the bath for giving oblation should be done. (162)

I have described in short the procedure of chanting the hymns which is to be followed by Brahmins performing the rituals. O the best amongst the religious persons! listen to me in short the procedure of the sacrifices. (163)

Here ends chapter 124 of the second part of the Viṣṇudharmottara entitled "Ṛgvidhānam" (the procedure of the hymns) in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 125

### Tantra-Vidhāna

#### *(The procedure of the rituals)*

Puṣkara said—It is said in the scriptures that Mahā-vyāhrtis great utterances which are followed by Omkāra destroy all the sins and give all kinds of rituals. (1)

A Brahmin should please the god with one thousand oblation of the liquid purified butter. O Rāma! it gives all the things desired by the mind and fulfil all the wishes cherished in the mind. (2)

One who desires peace should do it with barley grains and for removing sins it should be done with sesamum and if done with food grains and Siddhārthakas (white mustards) it similarly fulfils all the desires. (3)



A sacrifice done with Audumbarī firewood is praised for one desiring cattle and with curds for one desiring the food grains and with milk for one desiring peace. (4)

One desirous of much gold should do it with the firewood of Apāmārga. One desiring a girl should offer pairs of garlands made of Jātikusuma smeared with purified butter and one desirous of a wife should give oblations of sesamum and rice, and in the acts of bewitching one should offer Śākhota, Vāśā and Apāmārga. (5-6)

O Bhārgava! the firewood smeared with fat and blood are offered for removing the diseases. An angry man should nicely give oblations for the desire of killing enemies. (7)

A Brahmin should make the complete image of a king with the help of the rice and then give oblations one thousand times, then the king becomes subdued to the subjects. (8)

For one desiring garments, flowers for removing the diseases, durvā grass and for one desirous of Brahma varcas - the supremacy of Brahma vāmāgra is recommended. (9)

One desirous of having pratyangi one should offer Tuṣa-kaṇṭhaka - husk and thorns with the ashes and similarly to create enmity the wings of crows and owls should be (offered). (10)

O Brahmin! by giving oblation of purified butter of the Kapilā - cow along with the powder of Vacā, at the time of Candragrahana - the lunar eclipse and bringing that Vacā which is well-drunk and chanted one thousand times and eating it a man becomes intelligent. (11)

A man wishing to have a son should stand facing the sun at the sunrise and chant. (12)

On the eleventh day of the month a man should dig a pit at the house of the enemy and put in it guggula, iron, Bilva or Khadira while chanting "Dviṣantantvām badhāni" etc. I have narrated that which creates anxiety in the enemies. By Mahā-vyāhṛti a king certainly becomes like Indra. (13-14)

"Sūryastu" etc. is the mantra, every Angriā should be known as supreme. By chanting "Etenaudumbaraiḥ" water should be surely sprinkled on the god. (15)



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O Brahmin! by chanting "Cakṣuṣmāna" etc. O one knowing religion! one whose eye sight is lost gets the chance to have an eye-sight. (16)

By chanting "Upaprayantam" etc. in the kitchen, O one with great luck! the speech always follows him. (17)

By giving oblation of Dūrvā, while chanting the mantra "Tanūpāgne si" etc. a diseased person becomes free from the disease. None should have a doubt about it. (18)

O Brahmin! one who collects the cow-dung fallen here and gives oblations of purified butter along with liquid purified butter and honey, gets the same cow whose dung he has collected. (19)

O Rāma! by giving oblation of Gavedhukā, chanting "Eṣa te Rudrabhāga" etc., while one chants the half hymn gets wealth. There is no doubt about it. (20)

While chanting the latter half one should carry the oblation along with wine, meat etc. to the middle of the field, when there is the calamity of rats, locusts etc. (21)

One who gives oblations of curds, liquid purified butter and honey with the mantra 'Bheṣajam' destroys all the calamities brought about by the quadruped animals. (22)

The Homa sacrifice done while chanting "Tryambakam yajāmahe" etc. accomplishes all the desired things if chanted uttering the names of a girl (for marriage) and gets the girl in the best way. (23)

If one always chants, one becomes free from one's danger. By giving oblations of the flowers of Dhattura along with purified butter at the cross road or at the lonely Śivālaya the temple of Śankara, one gets one's desired objects from Śiva. And O Rāma! by giving oblations of guggula, one directly visualises Śankara. (24-25)

By chanting the hymn "Akūtyā" etc. and giving oblations of purified butter, one certainly destroys the calamities in the family. (26)

By chanting "Vidasi" etc. and similarly giving oblations of sesamum and rice chanting "Agnestanoḥ" etc. one becomes Uttaravādi (defendant). (27)



By chanting "Yunjate Mara" etc. repeating after a Vaiṣṇava one thousand times, O the knower of the religion, a man becomes a guest of all. (28)

One who sits with the devotees in the early morning and in the evening and does the rituals chanting "Divo vā Viṣṇa" etc. gets a long life. (29)

The hymn "Viṣṇorarāt" destroys all the obstacles, similarly it kills the demons, spreads fame and gives Vivara (expansion). (30)

The hymn "Ayanṇo Yajña" etc. gives victory in the battle-field and the hymn "Idamāpa pravahata" at the time of taking a bath removes one's sins. (31)

"Daivāṁśā iti Daivetat" should be used at the time of Abhicāra. Giving oblation of the garland of Rājikā (mustard) along with the fire wood and poisons destroys the disease. (32)

A man should go out and give oblations chanting "Yaksmāhi" etc. One should take Upaśruti, thereby one becomes truthful. (33)

The oblations while chanting "Agne payasva" etc. gives Brahma-varcas the supremacy of Brahman. By the rituals done while chanting "Udutyam citram" etc. one gets Vyāhrti (joy). (34)

If a man wishes to surpass another man, he should chant the hymn "Svastinendra" etc. along with the name of the particular man.

Thereby one surpasses him by knowledge, fame and money. Similarly by doing Homa-sacrifice one gets control over servants. (36)

By digging water in front of a maiden (Kanyā) while chanting "Viśvakarma haviṣyam" and "Laubhiṁ Daśāṅgulim" etc. one is given the same maiden (in marriage). (37)

By chanting the hymn "Devasya" etc. and giving oblations one gets corns or one should give oblations of purified butter seven times to a Brahmin, chanting Vājasyasati (to get the corns). (38)

The thing which is offered as an oblation at the end is obtained so abundantly that it cannot be exhausted. The best of Brahmins wishing to get money should give oblations while chanting "Agne Accha" etc. (39)



O one knowing religion! one should chant the hymn one thousand times with sesamum, barely, Apāmārga - (Plant used in sacrifice), rice and gorochanā. (40)

And by doing a Tilaka mark with it one gets popularity among the public. And similarly by giving its oblation on full moon day one gets rain and even a king. (41)

O Rāma! one should do Upasthāna and give food grains to the Brahmins and should become a somayājī (performer of soma) - sacrifice. There is no need to think much about it. (42)

One should take a bath in the river-water and should give oblations in the south-west direction of the house, according to the Abhicāraka-rituals while chanting the mantra "Eṣa te Nirṛte" etc. (43)

And every day the Gomaya substances obtained from the Kapilā cows and the five things obtained from the cows (milk, cow-dung, etc.) should be poured on the Rudras and one should chant "Maitryamāpnoti guhyakāḥ" and similarly the names of the Rudras should be chanted, which destroys all the sins. Similarly the "Sarva-karma-karam" Homa-sacrifice should be done, which gives peace everywhere. (45)

O Bhārgava! O one knowing religion! Rudrahoma - the sacrifice to Rudra-Śankara, giving oblations of milk and purified butter gives extreme peace to goats, dogs, horses, elephants and cows - to the people, kings, children, wives - to the villages, cities and countries - to persons who cannot get sleep and similarly who suffer from diseases - at the time of death and when there arises a danger from the enemies. (46-48)

O the best amongst men! one who eats the Saktu-barley flour, Yāvaka (food prepared from barley) and Bhaikṣya things obtained by begging and who makes a sacrifice giving oblations of pumpkin and purified butter becomes free from all sins. (49)

One who takes a bath outside for a month and with the controlled senses gives oblations of liquid purified butter while chanting the mantra "Madhuvāta" etc. becomes free from the sin of killing a Brahmin. (50)



O one knowing religion! By giving oblations of thick curds for a thousand times one gets a long life and similarly gets sons according to his desire. (51)

By drawing the moon in the eight petals of a lotus with the small pieces of guggula, one certainly obtains all the good luck. (52)

One who then worships it with salt according to the rituals gets great luck by chanting "Madhuvāta" etc. (53)

O Rāma! by chanting the mantra "Puṣpavatī" etc. a thousand times and offering flowers to the god one becomes a Śiva. (54)

Similarly O Brahmin! the mantra "Jīmūtasya" etc. and by chanting "Payasvati" etc. and giving one thousand oblations of milk one becomes victorious. (55)

O Bhṛgunandana! or by giving oblations of curds while chanting "Dadhikrāvṇa" etc. one gets supremacy of Brahman and obtains sons. There is no doubt about it. (56)

Similarly by giving oblations of purified butter and chanting "Ghṛtavatī" etc. one gets long life. Then one should sing "Svastiayana bodhaśca me" etc. The mantra "Svasti na Indra" etc. destroys all obstacles and the mantra, "Iha Gāvaḥ Prajāyadham" etc. increases the prosperity. (57-58)

By giving oblation of Apāmārga and rice while chanting "Sruveṇa devasya" etc. one immediately becomes free from one's bad deeds. There is no doubt about it. (59)

If one does Vyāhṛti rituals and chants "bahitvadanya dityet karma" etc. and offers the firewood of palāśa one gets gold. (60)

If one chants "Hamsaḥ śucipadi" etc. while standing in the water it destroys the sins. If "Catvāri śṛṅgeti" etc. is chanted (while standing in the water), it removes all the sins. (61)

By chanting "Deva-yajña" etc. one becomes great in Brahmaloka. And by chanting "Pitṛbhya" etc. a man gets satisfaction. (62)

By giving oblations of liquid purified butter, while chanting "Vasanta" etc., one obtains wealth from the Sun. A man should give oblations of grains of rice chanting "Śivobhava" etc., when there is a calamity of fire. (63)



If there is fear from thieves then "Yāmyena" etc. and Daṁṣṭ rābhyām etc. one should offer Vṛhi (rice). (64)

A man by giving black sesamum one thousand times, while chanting "Yo Asmabhyamarātiyān" etc. a Brahmin becomes free from Abhicāra (spells) and diseases (Vikṛtim). (65)

By giving oblations chanting "Annenānnapatet" etc. one gets food grains. By chanting "Suparṇosi" etc. the deeds of the demon becomes like Vyāhṛti (speech). (66)

By chanting "Manah svati" etc. one becomes free from the bondage and gets liberation. A king should plant Vacā in a reservoir when the moon is eclipsed. (67)

One should release it out again while chanting "Yā oṣadhayaḥ" etc. Living for three nights one should make a Kurcā (a bundle of grass) of it in a copper vessel. (68)

By chanting it with the same mantra, looking at the moon it should be chanted for a month daily. One should drink purified butter and milk of a Kapila (tawny coloured) cow and should listen to the Vedas. (69)

O Brahmin! one should chant the mantra every day drinking the medicinal herb. It should be chanted with the mantra 'Siddhā bhavanatyōṣadhayoḥ' etc. (70)

That goddess named Drupadā is established in the Yajurveda. If it is placed in the water covering thrice, it releases one from all the sins. (71)

The mantra "Iha Gāvaḥ Prajāyadhvam" increases prosperity by giving oblations with firewood curds and milk or pāyasa. (72)

One who gives oblation of leaves of fruits while chanting "Śatam va" etc., remains healthy for a long time and gets a long life. (73)

One should always chant "Oṣadhīḥ pratimodadhvam" etc., doing the rituals. Thereby one particularly gets accomplishment in Lavana (cutting or reaping) and Bijavāpa (sowing seeds). (74)

Then bringing all the herbs with all the rice-paddy if a Brahmin gives offering in the middle of the field one can do prosperous farming. (75)



If one desirous of getting cows or horses, gives oblations while chanting "Apāmārgam yavam dhānyamśadhiriti mātaraḥ" soon gets the desired thing. (76)

The man who gives oblations of liquid purified butter chanting, "Oṣadhīḥ samajanta" etc. never has the fear arising from Yātudhānas' evil spirits. (77)

O Brahmin! If one gives oblation of rice cooked in milk, while chanting "Granthāvatī" etc. gets peace everywhere. No one should have a doubt about it. (78)

If one gives offering while chanting, "Sīram yuñjati" etc. one can have (fine) farming. By chanting, "Ucchrugmā" etc. one is freed from one's bondage. (79)

One undoubtedly gets nice garments by chanting "Yuva suvāsā" etc. An intelligent man should take the wood on which a cāṣa bird lived, should dig on the foot print or place of the enemy and pounding the wings of the Cāṣa or a vulture and chanting one thousand mantra, one should make the replica of the enemy and tie it. Thereby the enemy surely dies. There is no doubt about it. (80-82)

O Brahmin! If the herb is offered in the sacrifice, chanting the hymn "Prapatanti" etc., the enemy is soon destroyed and it destroys all the terrors. (83)

He becomes the enjoyer of sweet food and becomes the protector of all vessels; if oblations of liquid purified butter is given while chanting "Mā Mā Hinsi" etc. it destroys the enemy. (84)

One wishing to have all welfare of a man or a woman should give oblations of honey and Saindhava - salt while chanting, "Kāntāramadhvarasya" etc. (85)

One who wants to bring some one under control the hymn "Homo drapsasca Skanda" etc. is recommended. A man should take milk with rice and purified butter while chanting "Namostu Sarpebhya" etc. and give oblations while chanting "Nāga-sthāna" etc. Thereby one gets much gold. The chanting of "Kṛṇṣva pāja" etc. destroys the Abhicāra or magical spells. (86-87)



One should give oblations of different things while chanting "Agne tistha" etc. It produces magical spells. And if chanted taking the names of the enemy, the enemy comes under control. (88)

By giving oblation of Dūrvā grass along with the stem while chanting the mantra "Kāndātkānda" the Maraka - epidemic (plague) in the village or the district subsides. (89)

By giving a thousand oblations of the splinters of Audumbarya and the herb Madhumānnah, a diseased person becomes free from the disease and a miserable man from his misery. (90)

O Rāma! by giving oblations for a thousand times the man gets wealth and gets great good luck and in doing so gets victory. (91)

One should certainly sprinkle water on the god after giving oblations chanting "Yogād" etc. and similarly after giving oblations of curds, purified butter and honey while chanting "Apar pibann" etc. (92)

Then O one knowing religion! One can have heavy rains. O Brahmin, by giving oblations of barley alone with Uṣṭya (ploughed), while chanting "Āgnir-devatā" etc. a person's words are always respected everywhere and a man should give oblations while chanting "Ayam pura" etc. (93-94)

O the son of Bhṛgu! One who offers one thousand lotuses filled with purified butter one gets the desired bride. (95)

The mantra "Namaste Rudra" etc. pacifies all the calamities and one gets beauty or prosperity and gets excellent wealth. (96)

It is said to be making all kinds of peace and destroying the great sin. It destroys demons and gives prestige and it increases wealth, long life and prosperity. (97)

The diseased is protected by chanting "Abyavocat" etc. one should always chant it throwing the white mustards on the road. (98)

One who chants "Ksemena svaghāna" etc. becomes free from all the obstacles. O one who knows religion! One who every day in the morning and evening chants alertly "Asau Yastāma iti" etc. sitting before the Sun, gets inexhaustible grains and gets a long life also. (99-100)



One who chants "Pramuñcanto na iti" etc. while enchanting six types of weapons destroys his enemies in the battle-field. One should not doubt about it. (101)

The chanting of "Mahānta iti" etc. brings peace to the children and chanting of "Namo hiraṇyabāhave" etc. brings joy. If one gives an oblation of mustard seeds and sesamum seeds smeared with oil, it destroys the enemies. (102)

The man who offers one lac lotuses chanting the mantra "Namo vaḥ kirikebhyśca" etc. gets Rāja-lakṣmī (the fortune). One should not doubt about it. Similarly by giving oblations of Bilva fruits one gets much gold. (103)

O one with great luck! By doing a sacrifice with sesamum seeds while chanting "Imā Rudrāya" etc. soon gets the desired wealth. (104)

The man who performs a sacrifice with Dūrvā chanting the same mantra becomes free from all the diseases and he is relieved of all dangers. (105)

O one knowing religion! By giving oblations one Ayuta times chanting "Varāroheṇa idhmānām yāte Rudra-Śivā Tanūḥ" gets a desired son. (106)

If "Namostu Rudrebhya" etc. is chanted for countless thousand times before Angirā one can be an enchanter. (107)

O the best of men! One should offer an iron cone in the smaśāna (crematorium), wearing a red turban, red garments and a red flower garland and the ointment. O son of Bhṛgu! One should perform a sacrifice with the same mantra giving a thousand oblations. And the Jātā-Kṛtyā should be taken off (Utthāpayet) and should be worshipped with a red pitcher (full of blood?). (108-109)

Similarly with the full vessel one can do all the works and by chanting "Āśuḥ śiśāna" etc. one gets the protection of the weapons. (110)

O Rāma! I have narrated to you everything which destroys the enemy. One should go to the river which meets the sea, taking a bath in its water, chanting the mantra for Ayuta times, one should give oblations for ten hundred and eight times. O the tiger amongst men! One gets the desired village. (111-112)



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O Brahmin! O one knowing religion! One who gives five thousand oblations of liquid purified butter while chanting "Vājaścānā" etc. becomes free from eye-diseases. (113)

The intelligent person who gives oblations at his house chanting "Manobhavsva" etc., immediately gets free from all the Vāstudośa, the faults committed in the Vāstu-vidhi. (114)

O one knowing religion! One who carefully gives thousands of oblations of the liquid purified butter, while chanting "Agnā Āyūṅṣ i" mantra will never come under control of anyone. (115)

One gets victory by giving oblations of Lājā, while chanting "Apāmfena" etc. The person without any organs of sense by chanting "Bhadra" etc., gets all the organs of senses. (116)

The mantra "Agniśca Pṛthvīca" etc. is the best kind of Vaśikaraṇa (bringing under control). One who chants the mantra "Adhvan" etc. becomes victorious in all his doings. (117)

O one knowing religion! If he starts all his work by chanting "Brahma-rājabhyām" etc. obtains all kinds of Siddhis - accomplishments. (118)

O the best of the Brahmin! One who chants on the Nyagrodha tree "Nūnapādosura" etc. and gives one lakh of oblations of Aśoka flowers with purified butter, the demon bride will go herself to him (sees him alone). (119)

One should offer food chanting "Aduvākasya śeṣeṇa" etc. Then she will give so much gold that the desired will be satisfied and then she will follow the men holding their hand and without speaking anything. (120-121)

O Rāma! she would enter the den. One should not doubt about it.

Getting an empty residence, the rice mixed with Māṣa, a man should chant "Kayānaścitra" and give oblations when a hundred thousand oblations are given. O one knowing the religion, the Vidyādhara of his own accord immediately gives a heap of gold. (122-123)

An intelligent man living with her for one year and giving oblations of purified butter and making a lac sacrifices will be



healthy for the whole of his life. If a learned man chants "Ketum Krnyanna" etc. it gives victory in the battle-field. (124-125)

One should tie the armour in the battle chanting "Aindrāgṇam Varma" etc. For an archer (Dhanurgrahanika) there is another mantra "Dhana-nāga" etc. (126)

To enchant the bow-string one should know that there is the mantra "Vaksyanti" etc. For the quiver (bag of arrows) "Ahriva" etc. is praised. (127)

While yoking the horses the mantra "Yuñjan" etc. is uttered. By chanting "Āśuh śiśāna" etc. the seizing of the limbs (Gātrāmbhanam) is destroyed. (128)

There is another mantra "Viśnoh Kramena" for one who rides a chariot. The mantra "Ājāghanti" etc. is illustrated which hits the horses. (129) "Yah senā-abhitvari" etc. mantra should be chanted while facing the army of the enemy. While beating the big drum (Duṇḍubhi) the mantra is "Duṇḍubha" etc. (130)

By chanting these mantra narrated before, one should be victorious. By chanting "Yamena dattam" and performing one crore sacrifices an intelligent man should immediately produce a chariot, which gives victory. The person who utters "Ākṛṣṇa" etc., accomplishes the work according to his utterances. (131-132)

When chanted "Yuvam cyavana" etc. and giving one thousand oblations of purified butter, it destroys all dangers. There is no doubt about it. (133)

For one who desires Medhā-intelligence the mantra "Mitrām huyeta" is praised. O the son of Bhrgu! A man should worship the god by chanting "Sa Rāja" etc. Everywhere by giving oblation and chanting one gets the desired thing. And by chanting "Śiva-sankalpa" one should get the abstract mediation of the mind. (134-135)

By giving oblation of one lac lotuses drenched in purified butter while chanting "Pañcanadya" etc. one soon gets the goddess Lakṣmī wearing the garland of lotuses. (136)

For a person desirous of beauty the mantra "Ubhāyapi ta" etc. is praised. One should wear the gold enchanted one thousand times with the mantra "Yadā-badhaṇḍāksāyanā" etc. It kills the enemy and it is the best for destroying the Guhyakas - (Yaksas or demi-gods). (137-138)



One should throw the clay-lump from the furrow, in all the four directions, while chanting "Imaṁ Jivebhya" etc. Then there is no danger to his house at night from the thief. (139)

The mantra "Parīmegānāncapata" etc. is the best kind of enchantment (Vaṣikaraṇa), the man who has come to take away anything is also enchanted. (140)

If one gives some eatable, betel leaf or flower chanted by a mantra, the opponent soon comes under his control of his religion. (141)

The mantra "Śannom" etc. gives peace everywhere. The mantra "Manasaḥ Kāmamākūtiḥ" is praised for one who wishes to have Puṣṭi - strength. (142)

O one knowing religion! In the scriptures it is said that the camaṣaṭka fulfils all desires. The sacrifice done with Ṣaṭka (consisting of six) is for pleasing all the gods. (143)

By touching water with generosity (Audāryeṇa) one becomes free from sins. If offerings are made liberally with liquid purified butter it removes severe pain (Śūlam). (144)

One who performs a sacrifice at the cross-roads chanting "Gaṇānām tvā Gaṇapati" etc. one brings whole world under his control, with all the food grains, there is no doubt about it. (145)

The mantra "Vaikaṅkatedhma-homa ca Samāstvajña" etc. one gets widespread fame, there is no doubt about it. (146)

By putting oblations of liquid purified butter into the fire chanting the mantra "Agnir-mūrdha" etc. one gets its mercy, there is no doubt about it. (147)

O Rāma! if the favourite gods are given oblations, according to their own signs - symbols then they are pleased. There is no doubt about it. (148)

While sprinkling water at the time of Abhiṣeka the mantra "Hiraṇya varṇa śucaya" is chanted. It is said in the scriptures that "Sanna apaśca dhianvanyāḥ" removes all, there is no doubt about it. (149)

The mantra "Śanno devirabhiṣṭye ca" etc. is supreme in giving peace. O the son of Bhṛgu! If the oblations of liquid purified butter is given while chanting the mantra "Eka-gakra" etc. one soon gets



mercy from the plants. There is no doubt about it. By chanting up the mantra "Yājñānuvākau vṛkṣāṇām samāgne varca" etc., one gets its mercy. One should not doubt about it. (150-152)

O one knowing religion! By offering liquid purified butter twice one thousand times chanting "Grāvo bhaga" etc. one gets cows. One should not doubt about it. (152-153)

O the son of Bhṛgu! O the best of the Brahmins! One should give oblations in the sacrifice done on the river, vāha (flowing) and the pond chanting the mantra :Uduttaman Varuṇa" etc. Thereby one gets a treasure of gold and similarly beauty. (153-154)

Chanting "Pravādasām Sa" etc. a sacrifice is adjoined house in an recommended while chanting "Devebhyo" etc. Brahma-Yajña is recommended. (155)

The night sacrifices by chanting twice "Rātrīyakya" etc. are praised.

One should take śama (rest), śamika (labour), śamyakam (wooden peg) aśvattha, plakṣa and udūmbara, nyagrodha, apāmārga, gomaya and the dūrvā should be made to go to the eastern direction with the bunch of the darbha. (156-157)

Similarly the lump of clay from the furrow gold and the clay from the anthill should be taken and the seeds should be thrown into the water chanting "Sam vaḥ sṛjāmi" etc. (158)

Then one should repeat "Yā oṣadhaya" etc. after some one.

Then it is enjoined to sprinkle water chanting "Apāmivedva" etc. (159)

A Brahmin should give oblations chanting eight hymns "Ennobhayam" etc. Similarly "Yad-devā-deva heḍanamṛcaḥ" hymn should be chanted thrice. (160)

After giving oblations a man should do sprinkling of the water everywhere. This ritual pacifies all the calamities, so it is praised. (161)

Gāyatrī should be known as belonging to Viṣṇu. It is the highest position of Viṣṇu. It pacifies all the sins and accomplishes all the works. (162)



O one situated in religion! I have narrated to you a little of the rituals from the Yajurveda. O the brave among men, henceforth I am telling you of the Sāmaveda. O one with wide and reddish eyes, please hear. (163)

Here ends chapter 125 of the second part of Viṣṇudharmottara Purāṇa entitled "Tantra-Vidhāna" (the procedure of the rituals) in the Upākhyāna during the discourse between Mārkaṇḍeya and Vajra.

## CHAPTER 126

### Sāma-Vidhi-Kathana

Puṣkara said— By chanting Viṣṇu-Saṁhitā, a man pleases Viṣṇu and similarly, O Bhārgava! by offering he gets all the desired things. (1)

By standing in the water with the face downward controlling the mind and chanting the Skanda-Saṁhitā one enjoys all his desires from Skanda. (2-3)

Similarly by chanting Pitryā-Saṁhitā for twenty one times he enjoys all the desires. (3)

By uttering the name of Preceptor, cow, Brahmin etc. and dear one a man should observe fast and chant the mantra "Tvidam Viṣṇur-Vicakrame" etc. and "Sadā gāvaścaḥ" etc. at the time of performing the sacrifice. If an improper thing for sacrifice is seen "Jāpaḥ Panthā ame divaḥ" etc. should be sung. (4-5)

One should chant "Etandindrastavām" etc. which removes all sins. By chanting "Śukram te' nyadyajātam" etc. one becomes free from robbery. (6)

By chanting "Cakrān" etc. the Pārayāyī (travelling-boundary) is liberated. By chanting "Sahantaḥ Somamityetat" etc. one is freed from pratigraha (opposition). (7)

The mantra "Yattat-soma Indra" etc. destroys violence. By chanting "Agnistigma" etc. one becomes free from the danger of fire. (8)

The mantra "Sarva-pāpa-haram jñeyam parito siñcatam" should be known as destroying all the sins. To live with good deeds one should chant "Parvāsu-soma" etc. (9)



One who has sold the things which are forbidden to be sold should chant "Ghṛtavatī" etc. The mantra "Apyāno devasavito" should be known to destroy bad dreams. (10)

One should chant "Trātāramindra" and "Mahitrīṇāmavostu" etc. and "Uduttamam Varunapāśa" etc. for (a long) life. (11)

A man becomes pious by chanting "Śukra-candra" etc. and one should chant the "Śuddhā Śuddhīyāmetat". (12)

One thousand bring the top of Nyagrodha (tree) and the root of Śara. The gem should be covered thrice and oblations should be given a thousand times. (13)

O Rāma! It is desirable that one should chant "Bodhyāsiḥ" etc. mantra and remaining purified butter should be offered according to the rituals and the girdle should be tied. (14)

O the best of Bhṛgu! The women, whose embryo fall down, should bind the child of a Vāṇik caste and the oblation of purified butter of a white coloured cow having a calf of the same form, should be given by a person knowing the mantra chanting the mantra "Ugrapriyā śārāṇam" etc. (15-16)

The living being is freed by the Rākṣas - demon. An intelligent man should wear a gem on the head and every day eat the Kautsya - purified butter. (17)

By giving oblations of purified butter according to the ritual with the mantra "Carṣṇivṛtam" etc. and by chanting "Viśvāpṛtan" etc., one becomes quite free from the disease. (18)

One who wears (ties) a Śatāyāri gem is never disturbed (or defeated) by the snakes. One who chants "Samatyāyanti" etc. never dies due to thirst. (19)

One who chants "Iṣṭyāhotri" etc. thrice standing in the water never has any danger or fear. By chanting "Tvamemā oṣadhītu" etc. one never gets a disease. (20)

One who takes in the mouthful of food in the mouth, while chanting "Yatte payāṁsi" etc. and swallows chanting "Uttarenaitat" etc. gets permanent health. (21)

An intelligent man should offer oblations of all the purified butter with "Devavṛata" mantra and with a stick in the hand one should worship a sword. Thereby one gets welfare wherever he



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goes. And by chanting "Deva-vratam" etc. on the way one is completely relieved from the danger. (22-23)

The offering of oblations while chanting "Yadindro anayatva" etc. increases all types of good luck. One should brush teeth with the herb for cleaning the teeth (Danta-kāṣṭha) while chanting "Bhadrānno agnih" etc. (24)

One should always take food with honey and liquid purified butter. Thereby one gets all luck wherever one goes. (25)

O Rāma! it is advised by the scriptures that the eyes should be marked with 'Añjana' black eye-ointment while chanting "Bhago na citra" etc. mantra. O Rāma! thereby all kinds of good luck are increased. There is no doubt about it. (26)

One who chants 'Indra' etc. gets strength and all kinds of good luck. One should make a desired woman hear the mantra 'Karipriyo divah kavīh' etc. O Rāma! the woman desires to have him. There is no doubt about it. The mantra "Rathantaram Vāmadevyam" increases Brahma-varcas-divine power. (27-28)

One should give oblation of 'Priyaṅguka' flowers, chanting "Yaśasāma" etc. A man doing this act gets fame. (29)

One should every day give the child Vacā-eūrṇa - powder of Vacā dipped in purified butter to eat, while chanting "Indramidrāthinam". Then the child becomes Śrūtidhara - who retains the Śruti or Vedas. (30)

By giving oblations and chanting "Rathantaram" etc. one surely gets a son. If "Girvāṇaḥ Pāhi" mantra is continually chanted, it saves one from his sins. (31)

One should chant "Mayi śrīh" etc. mantra which increases wealth. By chanting "Dānāviśati devopi" etc. mantra one becomes the knower of the religion. (32)

Buying purified butter one should drink it chanting "Puṣpeṇa suṣuṃaṇi" etc. That deed destroys property. I have passed it to you. (33)

An intelligent man should make powder of white Sarśapa-mustard along with the flowers and a wise man should make utsādana - (smearing the person with it) while chanting



the mantra "Indre Himatsyam dharma" etc. Then a wise man should take a bath with purified butter and then the oblations the mustard should be given, chanting with the mantra "Adyetvidāvindriyet" etc. (34-35)

O Bhārgava! I have narrated to you the rīde which gives Puṣṭi-growth. On one born in the family of Bhṛgu! If one mixes the paddy (rice) and barley and gives oblation in the fire, while chanting "Munīśo dhāma" etc. one always gets a share of corns. (36-37)

Similarly one who mixes honey, liquid purified butter and curds and gives one thousand and eight oblations while chanting "Viprāṇi" etc. O one knowing religion! The man who observes fast for one month and makes others to hear one thousand and eight mantras, O Bhārgava! gets much gold. (37-38)

The man who chants "Gavyeṣuṇa" etc. twice for one year and while chanting Nyagrodha and eat after cleaning the teeth, he gets a lot of money. There is no doubt about it. And by giving oblations for one thousand times chanting the mantra "Bhadro na agna" etc. and chanting this mantra while performing Udumbara sacrifice one gets cows. And by pouring oblations of paddy (rice) and barley into the fire a man gets cows. (39-41)

The man who observes fast for twelve days, chants "Evāsivireyuḥ" etc. and gives oblations of purified butter for Ayuta - thousands of hundred times, gets a village. (42)

One who chants daily the mantra "Vairūpāṣṭakavat" etc. gets wealth. One who chants "Śrāntāṣṭaka" obtains all the desires. (43)

One who every day chants "Gavyeṣuṇa" etc. in the morning and in the evening with an alert mind and worships cows always has cows at his house. (44)

The person knowing the mantra should chant the mantra "Agne Vivasvaduṣasā" and always oblations of the food (Bhojana) which is brought forward. Thereafter sacrificial oblations should be given. Then a man gets all the desired things. (45-46)

A man should get a tree having the juice like milk, stay there for eight nights and worship Maṇibhadra and then Bali-sacrifice should be given with purified meat. The wise man should pass the dark half (latter part) of the month. And O Bhārgava! one should



chant "Eṣasyateti madhumannindra" etc. Then O one killer of the enemies! a man gets gold as much as he desires. (47-48)

If a man fasts for three nights (beginning from) the fourteenth day of the bright half of the month observes 'mauna' for one month, takes three (things) liquids made from the milk; (49)

And the person who chants the mantra "Saptadhenavo duduhu" etc. and fasts for three nights from the fourteenth day of the black half of the month; (50)

And bright fish at night, gets Asuri spiritual wealth and gets strength and similarly shines with lustre. (51)

One should give oblations of the milk, while chanting "Dhānavantam karambhiṇam" etc. mantra and then should give Bali sacrifice in eight directions to Dikpālas (protecting directions). (52)

I have praised this rite which removes the faults done in the Vāstu - vidhāna. A king should take a bath in Puṣya and Śravaṇa nakṣatra-constellations. (53)

He should always take this bath in a lonely (secluded) place chanting "Āprātrvya" etc. and Kāśa grass, falling from the horns of the cows which live according to its sweet will and filled with honey, liquid purified butter and mixed with curds and sweet rice (with milk). Thereby he gets a kingdom without enemy and no trouble. (54-55)

The corn barley full of vessel (? Droṇa) smeared with ghee and other things giving oblations with proper rituals removes all the faults of air (Vāyu) and is a remedy against spell or charm. (56)

One who gives oblations according to the rituals chanting "Gṛtāktam tu yavadroṇam vāta āvāta - bheṣajam" mantra, is relieved of all the sins.

By giving oblations of black sesamum seeds, chanting "Prādevodāsa" mantra and by doing the rituals with the water of holy places one becomes free from the sin of stealing. (57)

Chanting "Abhi tvā pūrvapitam ye" etc. with Vaṣaṭkāra and giving oblation for a thousand times gives victory in the battle. (58)

A wise man should make auspicious elephants, horses and men by Piṣṭa powder and similarly the main persons of the enemy



should be made. They should be cut into pieces with a razor while cooking the food and Piṣṭa (rubbing) of the Svasti welfare and they should be chanted by the mantra "Abhivā śūra no numo" etc. by the knower of the mantra. (59-60)

Then applying the oil of mustard give oblations with anger. By doing this rite a wise man gets victory in battle. (61)

An intelligent man, should observe a fast on the full moon day of Aṣāḍha month and in the evening the wise man should weigh cereals, cloths and crops. (62)

They should be enchanted with the mantra "Idhmadevatā manne" etc. And worshipping them one should stay in that highly worshipped place. (63)

Similarly the countries, the protectors of the land and gods and four-legged animals made of clay should be made to remain there for the night. (64)

They should be weighed on the next day. If the weight increases they will prosper; if the weight decreases they decrease in number and if the weight remains the same, they will remain the same. (65)

A wise man should in the beginning observe Go-vrata the vow of the cows for four months. Then one should enter a forest and chant auspicious hymns. (66-67)

One should do befitting penance after chanting for a thousand times for twenty-one days. Then a man certainly gets the desired fruits or he can travel in space or can take other forms. He becomes invisible or becomes a demon or he gets all the desired things whichever he wished for. (68-69)

One should know the god of the hymn and then with that hymn one should worship the god. One should chant the hymn without a doubt. Before that one should always chant pious mantras and similarly a man smearing the limbs with sandal-paste and wearing the flowers of Jāti and drinking very hot things and putting on the white garments obtains all the desired things. (70-72)

O the tiger amongst Bhrgus. One who chants "Evaṁ duduhaka" etc. observing fast and at night sleeps alone in an auspicious place, after scattering rice, flowers and/or white mustard seeds, can hear through speech or see the auspicious or un auspicious nature of the future or the past as it may be. (73-74)



Bhāruṇḍa and Vāmadeva (Sāmans) having another chariot or a great chariot are doubtlessly said to pacify all sins. (75)

O the hero amongst men! I have narrated to you in brief the rituals according to the Sāmaveda hymns. O great one! I tell you the rituals according to the Atharvaveda. Kindly listen to them with concentration. (76)

Here ends chapter 126 of the second part of Viṣṇudharmottara Purāṇa entitled "Sāma-vidhi-Kathana" (telling of the rituals according to Sāmaveda) in the Upākhyāna narrated to Rāma by Puṣkara during the discourse of Mārkaṇḍeya and Vajra.

## CHAPTER 127

### The Rituals of the Atharva

Puṣkara said—By giving oblations of Śāntātīta Gaṇa man obtains peace and by giving oblation of Bhaiṣajya Gaṇa one becomes free from the disease. (1)

By giving oblations of Triṣastīya gaṇa one becomes free from all sins and by giving oblations of Abhaya gaṇa one is never afraid (of anything). (2)

O Rāma by giving oblations of the gaṇa one never gets defeated. By giving oblations of Āyusyagaṇa one avoids untimely death. (3)

O one knowing religion! O Bhārgava! in Aṣṭādaśa and Daśāśānti ten times these oblations should be given according to the sequence (in daśa śānti and in Aṣṭādaśa). (4)

O best of Bhṛḡus! Vaiṣṇavī, Aindrī, Brāhmī, Raudrī and Vāyavyā, Vāruṇī, Kauberī, Bhārgavī, Prājāpatyā, Tvāṣṭrī, Kaumārī, Vahni Devatā, Mārudgaṇi, Gāndhārī, Śānti, Rudatī, Śānti rāngirasī, Yāmyā and Pārthivi - these are called different Śāntis (tranquillity) always lying in all the rituals. (5-7)

By chanting "Yastvā-mṛtyuriti" etc. the death is destroyed by giving oblations; chanting the names of Mātṛs - mothers one gets the desired things. (8)



By giving oblations chanting "Suparṇastu" etc. one is not harassed by snakes. One who desires to get land should chant "Yasyedam bhūmim" etc. (9)

The oblations given while chanting "Pṛthivyāmuttamasi" etc. always produce excellence. Similarly the chanting of "Audum̐baram yo na" etc. increases valour. (10)

The chanting of "Indreṇa dattamiti" etc. removes all the obstacles. The bath taken while chanting "Hiraṇya-varṇa" etc. removes the sins. (11)

O the best of Bhṛguṣ! the hymn "Asitasya" etc. destroys all types of poison. A wise man should know that the mantra "Sārasvatī" etc. specially destroys the poison. (12)

The hymn "Śarabhādīni Sarvāṇi" removes the Piśācas-goblins and the mantra "Yamasya lokādityetat" etc. is the best for pacifying bad dreams. (13)

The mantra "Agnervā" etc. is said to destroy anger. The mantra "Ūrdhvo bhavati" etc. should be known to give the highest post. (14)

The mantra "Indram vayan̐ vaṇijam" etc. gives the highest profit in mercantile trading. Giving oblations while chanting "Kāmo me rājñi" etc. increases all the good luck to women. (15)

One should chant "Bhadrāya Karṇamiti" etc. at the time of 'Karṇa-prasyandana'; similarly "Bhadrāsākṣivadha jātā" mantra is chanted at the time of "Karṇa-prasyandana". (16)

The oblations given while chanting "Tubhyamevājir" etc. give long life. The oblations given with mantra "Āyātupitamiti" get friends. (17)

People should give oblations of mixed corns (cereals) while chanting "Āśāsānam" etc. O the best of men! Thereby they get supremacy everywhere. (18)

The mantra "Agnirīśebhi" etc. does the best increase of cows. Especially one should give oblations of Parāka for twelve days. (19)

The mantra "Śāto havir" etc. produces health to people of a village. Therefore a village should be made from clay and sacrifices should be done. (20)



The mantra "Vidhāya sva" etc. gives acceptance of all the nations. The mantra "Tribhyo bhadrebhya" etc. is illustrated in the rituals of Vāstu. (21)

By giving oblations while chanting "Dhruvam dhruveṇa" etc. gains a good post. Similarly O Rāma! the mantra "Acyutāpo" etc. is said to give a good post. (22)

The oblation given while chanting "Payo deveṣva" etc. gives supreme gain to a king. By chanting "Yunakta Sireti Śunā" gives profit in farming. (23)

By the mantra "Ayaṁ te yonir" etc. one gets a son. Similarly giving oblation while chanting "Śune vatsā" increases the number of cows. (24)

The chanting of "....." is said to give supremacy everywhere. The mantra "Yadagna" etc. makes one free from bondage. (25)

The mantra "Yo na sva" etc. also is the best to destroy enemies; so is the mantra "Savannahanna" etc. One should not doubt about it. (26)

The mantra "Tvamatvamamiti" etc. is the best to increase prestige. Similarly the mantra "Yathā vṛṣim" etc. gives all good luck to women. (27)

The mantra "Āno agna" etc. is said to give a woman a husband. The mantra "Yena veheti mām ca" etc. produces embryo (in the womb). (28)

The mantra "Imaṁ tapasvinn" etc. increases all the good luck. So is the oblation chanting "Yat Pṛthivyāmanāvṛttam" according to rituals. (29)

Doing it, it should be known as "Saṁśanaṁ" one should not doubt about it. (30)

The mantra "Śivam Śivābhir" etc. is the best to bring about welfare; by chanting "Dūtyā duṣaṇa" the stigma of Kṛtya is removed. (31)

The mantra "Bṛhaspatiḥ paripātu" brings welfare in the way. The mantra "Mano vivanna" brings welfare in the dangerous way. (32)

One who holds fire on the head for one year, while chanting "Ayanno agnir" etc. becomes the adhyakṣa (Superintendent) by the grace of fire. (33)



While standing in the south-east direction one should chant this mantra. O Rāma, then after one year one can produce fire without fire. (34)

One should chant the best mantra "Dūtyā dūtirasi" etc. and "Pradisarābandha" should be done. It removes all the faults. (35)

Similarly the Prāṇasūkta is said to increase Prāṇa - long life. The mantra "Muñcāmi tu" etc. is said to free a person from untimely death. (36)

The persons chanting "Atharva-śiraṣaḥ" etc. is free from all sins. It is the best for purifying and removing all impurities. (37)

Thus I have narrated to you all these auspicious mantras O Rāma! I have narrated them in short, mainly borrowing them (from the original). (38)

The usage of each and every mantra is done in a thousand ways. O the tiger amongst Bhṛgu! they are narrated by the Purāṇas and by great sages. (39)

O one with great luck, it is not possible to describe them (fully) in a hundred years; so from the main mantras. I have narrated some rituals. (40)

For giving oblations wherever I have not told you about the substances before I narrate the substances for oblations. Kindly hear them from me. (41)

For oblation of sacrificial firewood is the first. The others are liquid purified butter, paddy (rice) and similarly white mustards. (42)

O Bhārgava! rice, sesamum seeds, curds, rice with milk and similarly darbha and dūrvā grass, bilva fruits and lotuses - O Bhārgava these substances are said to give peace and prosperity. (43-44)

O one knowing religion! The oily fire wood, the mustard, the blood, the poison and the firewood having thorns should be used for malevolent purposes. (44-45)

O the best of Bhṛgu! without knowing the sage, deity and the chanda-metre of a mantra, one should not do the chanting or the sacrifice. (45-46)



When something is not clear in the metre, Brāhmaṇa or sūkta hymn one should clarify it with the help of learned Brahmins and do the sacrifice. (46-47)

Whatever are the ingredients, whichever are the substances and whichever is the rituals in the branch (śākhā) one should do accordingly. (47-48)

One who trespasses one's Sūtra-hymn and chants the Sūtra of others or who does not consider (or honour) the sage, also binds himself with non-religion. (48-49)

Therefore one should not trespass one's own Sūtra. O Brahmin! One should perform all the rituals in his rites, according to his own śākhā - branch, out of Prāk-tantra and Uttara-tantra concluding doctrine. (49-50)

O the chief in the family of Bhṛgu! I have briefly narrated the rituals of the Atharvaveda. O one with large eyes, tell me what else I should narrate to you. (51)

Here ends chapter 127 of the second part of Viṣṇudharmottara Purāṇa entitled "The Rituals of the Atharva-Vidhi-Kathana" (telling the rituals according to Atharvaveda) in the discourse between Mārkaṇḍeya and Vajra narrated by Puṣkara to Rāma.

## CHAPTER 128

### Śrīsūkta Māhātmya

*(The magnanimity of Śrīsūkta)*

Rāma said—O lord, who has known Jagannātha, the lord of the three worlds! O son of the king of Yādo-gaṇa! Kindly tell me only one mantra which increases wealth. (1)

Puṣkara said—Śrīsūkta and Prativeda should be known as increasing one's wealth, in this world and the other according to the desire of a Brahmin. (2)

Rāma said—O the best amongst the holder of all religions kindly narrate to me Śrīsūkta which increases the prosperity and the rituals of Śrīsūkta. (3)

Puṣkara said—O Brāhmin! The fifteen hymns, having golden colour and Hariṇī metre, of Śrīsūkta are said in Ṛgveda to increase the prosperity. (4)



Similarly in chariot, in cart and in battle four kinds of Ṛcās : In Yajurveda that Śrīsūkta is said to increase prosperity. (5)

Similarly, "Śrāyantīyam" etc. for one month is praised in the Sāmaveda and Atharvaveda; "Śrīyam dāturmaya dehi" is said in Atharvaveda. (6)

One should chant Śrīsūkta with devotion. Thereby the poverty is eliminated. O one knowing religion, particularly the oblations should be offered to the fire. (7)

O the best of Bhṛguś, while chanting Śrīsūkta a man should offer ten thousand (Ayuta) lotuses smeared with purified butter with devotion in the fire. Thereby Lakṣmī the Goddess of wealth with lotuses in her two hands will live near the man. (8-9)

Similarly one should offer a hundred thousand lotuses into the water. Lakṣmī, the Goddess of wealth does not leave the lineage of the family as it were on the chest of Viṣṇu. (9-10)

Similarly O Rāma! By offering ten thousand Bilva fruits smeared with purified butter, one gets much wealth as much as one wishes. By offering hundred thousand Bilva fruits, Lakṣmī the Goddess of wealth, lives in his family. (10-11)

One should perform with faith one crore of sacrifices offering lotuses and the bilva fruit. Thereby one certainly obtains even the kingship of the gods. (12)

One should worship the goddess (Lakṣmī) with lotuses or with other white flowers according to the rituals. By offering milk, incense and the best kind of food according to the rituals, the person having faith acquires wealth. (13)

Here ends chapter 128 of the second part of Viṣṇudharmottara Purāṇa entitled "Śrīsūkta Māhātmya" (magnanimity of Śrīsūkta) narrated to Rāma by Puṣkara during the discourse between Mārkaṇḍeya and Vajra.

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## CHAPTER 129

## Puruṣasūkta Māhātmya

*(The magnanimity of Puruṣasūkta)*

Rāma said—O one knowing all religions! Kindly describe one mantra which accomplishes all the works and which is auspicious in this and the other world. (1)

Puṣkara said—O one with great luck! It is said in the scriptures that the pious Puruṣa-sūkta of Madhusūdana (Kṛṣṇa) should be known as accomplishing all the works. (2)

O Rāma! after taking a bath, by giving the offerings of water-chanting the hymns one by one and chanting Puruṣa-sūkta one becomes free from all sins. (3)

By chanting Puruṣa-Sūkta, while standing in water, one is freed from all the sins and gets the desired place (Gati). (4)

O Rāma! one should take a bath and should offer one by one flowers in water to Puruṣa, while chanting each hymn. Thereby one becomes free from all sins. (5)

O Rāma! by taking a bath and by giving fruits one by one with every hymn one acquires all the desires, which he has desired in the mind. (6)

The Prāṇāyama (exercise of breath) done while chanting Puruṣa-sūkta gives great fruit. Similarly O Rāma! The chanting and offering destroy all the sins. (7)

By chanting Puruṣa-sūkta, a drunkard, a murderer, a thief and similarly one going to the bed (wife) of guru-spiritual master, is freed from all the sins. (8)

At first a man should cleanse himself with difficulty and at noon should go to a river, take a bath and carefully chant Puruṣa-sūkta. O one with great luck! The man who takes only vegetable roots and fruits, in one year he himself visualises Vāsudeva (Kṛṣṇa), the god of gods. (9-10)

O Rāma! thereby one gets all the desires which he wishes for in his mind and gets the main things wealth, beauty and a long life. (11)



O the best of Bhṛguṣ! he obtains (eight accomplishments viz.) aṇimā, laghimā, prāpti, mahimā, īśitva, vaśitva and prakāmya. (12)

O one giving honour! One gets the desired thing from whomsoever he desires or whichever he wishes in mind and whichever is difficult to be obtained. (13)

By chanting Puruṣa-sūkta carefully a desireless person goes to the highest abode of Viṣṇu. (14)

It is said that this Puruṣa-sūkta is very auspicious, extremely holy and it destroys a multitude of pains of this worldly life, gives pleasures. It is the religious ritual for the people and gives pleasure in getting an attractive wife to a men. (15)

Here ends chapter 129 of the second part of Viṣṇudharmottara Purāṇa entitled "Puruṣa-sūkta Māhātmya" (Magnanimity of Puruṣa-sūkta) narrated to Rāma by Puṣkara during the discourse between Mārkaṇḍeya and Vajra.

## CHAPTER 130

### Vānaprasthāśrama Narrated to Rāma

Rāma said—You described before the duties of Brahmachāris and the house-holders. Kindly describe the dutiful acts of the remaining two Āśramas (viz. Vānaprastha and Sanyāsta). (1) (O the best of gods! Depending on the duties of a house-holder, kindly tell me the desired duties of the remaining two Āśramas). (2)

Puṣkara said—A Brahmin after living with happiness in the Āśrama of a house-holder should take a holy bath according to the rituals and then should live in a forest as a man who has controlled all his senses. (3)

When a man sees that he has wrinkles and white hair and sees the grand children, he should go to a forest. (4)

Abandoning the village-food and all the attendants etc. (all the paraphernalia) one should place his wife in the care of his sons or with her should go to the forest. (5)

Taking Agnihotra and the house-hold fire and the garments controlling all the senses one should come out of a village and reside in a forest. (6)



One should perform big sacrifices with the corns (the food of ascetics) or with vegetables, roots and fruits which are fit to be offered according to the rituals. (7)

One should put on hides or clothes and should take a bath in the evening and early in the morning; one should always keep matted hair, moustache, hair on the body and the nails. One should give the offerings according to his capacity, (the things which he has) by begging and should offer the roots and fruits, obtained by begging, to the host who come to the hermitage. (8-9)

He should always do self-study and should have the friendship of learned people. He should always donate to others, should not take donation and should have mercy on all the creatures. (10)

One should perform the fire sacrifice, according to the rituals and give oblations of (Vaitānikas) sacrifice should show and observe auspicious days and the full moon day with others. (11)

One should observe four months Ṛkṣeṣṭyāgrayāṇa (oblations of first fruits at the end of the rainy season) and should pass on from Uttarāyāṇa and Dakṣiṇāyāṇa - when the sun turns from the south towards North (i.e. from tropic of Capricorn to tropic of Cancer). (12)

One should give oblation of the corns - the food of ascetics (consisting mostly of roots and fruits) produced in spring or autumn, which are fit to be offered. Sacrificial oblations and rice should also be offered. (13)

Offering to the gods oblation of proper things for the sacrifice produced in the forest, one should eat the remnants with salt, preparing by himself. (14)

One should eat the vegetables growing on dry land, water and flowers, roots and fruits produced on the middle (sized) trees with oil, fruits and water. (15)

One should abandon wine, meat and Kavakāni-mushrooms produced on ground, the grass on the ground and Śigruka - a pot herb and the fruits of Bhallātaka nut plants. (16)

In Āśvin month one should discard the food of ascetics (like roots and fruits) stored before, the old garments and the flowers, roots and fruits. (17)



One should not eat that which is tilled with a plough and discarded by others and the corns, flowers and fruits produced in the village also should not be used. (18)

One should eat the food which is cooked on fire or one should eat the things in time. One should pierce with the stone or should pound with a wooden mortar or teeth. (19)

One should wash immediately or should store for a month or should store for six months or should not store (Sama-anicaya). (20)

One should eat only at night and during the day bringing according to one's capacity. One should eat at the interval of four or at the interval of eight or in the bright half or the dark half of the month, one should follow the rituals of Cāndrāyaṇa vow or at the interval of fifteen days one should eat barley boiled only once. (21-22)

Or one following the path of a hermit (Vānaprastha) should always live upon flowers, roots and fruits, ripened by the passing of time and fallen by their own accord. (23)

During the day time one should walk or stand on the land and one should roam about from the place and the seat and should sprinkle water in the sacrifice. (24)

One should do penance with five fires and in the rainy season one should have Bhāvakāśakaḥ (simple grass clothes) and in Hemant-Winter one should wear wet clothes. In this way one should increase penance gradually. (25)

One should do a sacrifice thrice and pay homage to the ancestors and gods and should perform more and more terrible penance and reduce one's body. (26)

One should place the sacrificial fire according to the ritual in one-self and should live without having fire, without residence, without speaking and eating the roots and fruits. (27)

One should not resort to the objects of pleasures, one should observe celibacy and sleep on the ground, should consider all shelters alike and reside at the root of a tree. (28)

One should bring traveller's begging in the ascetics, Brahmins, Gṛhamedhyas (domestic sacrifice) and other Brahmins living in the forest. (29)



While living in the forest one should not eat even eight morsels brought from the village and listen to different Upaniṣadas for purifying one's self. (30)

For increasing learning, penance and purifying one's self, one should serve along with the sages, Brahmins and the householders. (31)

Or one should go on and on straight in the North-east direction or eat nothing except air till the body falls (one dies). (32)

The forest-dweller who leaves the body by one of the ways described nicely, after death gets the world of the ancestors, where there is even no thought of fear. (33)

Here ends chapter 130 of the second part of Viṣṇudharmottara Purāṇa entitled "Vānaprasthāśrama narrated to Rāma" by Puṣkara during the discourse between Mārkaṇḍeya and Vajra.

## CHAPTER 131

### Caturthāśrama Varṇana

#### *(The description of the fourth Āśrama)*

Puṣkara said—Living thus the third part of life (Vānaprastha from the age 51 to 75) one should move in the forest as an ascetic abandoning all contacts. (1)

He should go from one Āśrama to another Āśrama, control his senses and give oblations in the sacrifice. He should live on begging, abandon Vrata-vows and (become a Parivrājaka) wander forth as a mendicant ascetic. (2)

After discharging three debts one should make up one's mind for salvation. One who wishes to get salvation without paying off the three debts goes down (to hell). (3)

After studying the Vedas systematically and having produced the son according to the religion and having performed the sacrifice according to one's capacity, one should make up one's mind for salvation. (4)

The Brahmin who without studying the Vedas and without producing sons and without performing sacrifices, desires to get salvation goes down (to hell). (5)



Instructing the sacrifice along with all the Vedas and Dakṣiṇā to Prājāpatya (derived from Prajāpati) and having the fire in one's self a householder can be a sannyāsi without fear. (6)

O Brahmin! The Brahmavādi-sannyāsi, from whom there is not even a slight danger to the creatures, obtain very bright worlds, when he leaves his body. For him there is not the least danger. (7)

The Muni-Sannyāsi with pure things should leave the residence, without any expectations in the desirable things nicely earned by him; should move about as a Parivrājaka. (8)

Every day he should move along without any one's company, for getting an accomplishment, he gets the accomplishment of one thing. He never leaves (anybody) or is never left (by any one). (9)

He should not have fire or a house. He should live in the village for his food. (10)

He is indifferent. He never hoards. He keeps the attitude of an ascetic. He keeps a bowl, lives at the roots of a tree (or eats the roots of a tree), Kucalu (dress the garments of cloth) never takes help of others, he has no attachment to any one. These are the qualities of Jivan-mukta-sannyāsi free from the worldly life. (11)

He never welcomes death, never welcomes life. He only examines time like a harmless dead person. (12)

[He should put a step after purifying with a glance. He should drink the water purifying after filtering with a cloth. He should speak a sentence after making it pure with truth and should behave after purifying it by mind. (13)]

He should desire to leave like a very dull person and should not insult any one. (14)]

He should not take resort to a house and should not have enmity with anybody. He should not be angry with an angry person. When asked he should ask about one's welfare. (15)

He should keep seven doors under control and should not speak untruth. He should not have any expectations, should not take meat and have affection in the things regarding the soul. (16)

With the help of one's own self one should cross over the misfortune. (17)



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One should not get Bhikṣā - begging in pretext of calamities, nor by the knowledge of star constellations and knowledge of marks on the body nor false words of speeches. (18)

It should not be taken from the ascetics, nor from Brahmins, nor from Yogis and the persons of the Āśramas. One should go to the different places with stray beggars and castes. (19)

Shaving the hair, nails and moustache, having a bowl and a Daṇḍa-stick (in hand) and wearing saffron-coloured garments one should always do the duties with controlled mind, without injuring any creature. (20)

His vessels should not be shining. They should be without holes. It is said in the scriptures that they should be cleaned with water, as the vessels (of drinking soma-rasa) are cleaned) in the sacrifice. (21)

The wise men should know that the vessels of the mendicant are the vessels of gourd (Tumbipātra), wood, clay and split bamboo etc. of the mendicant. (22)

O one knowing religion! One should not give Bhikṣā-alms in the vessel made of Gold, gem, bronze, silver and iron. One who takes in it also goes to hell. (23)

One should go for begging only once a day, one should not prepare extensively, for the mind of the man who is attached to begging is also engaged in sensual enjoyments. (24)

A mendicant should always do begging in a Śarāva - earthen vessel and maintain oneself without lighting - burning charcoal and smoke and putting off the mace with the people who have taken food. (25)

When one does not get (the Bhikṣā) one should not be sorry and when one gets it one should not be joyful. One should only beg as much as to sustain life and one should be detached from the house-hold property. (26)

By taking only a little food and staying in a secluded place and keep the sense organs retreat from the objects of the senses. (27)

By controlling the senses and by the fear of attachment and hatred and by non-violence towards creatures one becomes fit for getting nectar (or for becoming immortal). (28)



One should see the conditions of peoples rising from the faults of one's own acts and the falling into the hell and the sufferings of the diseases and the transcending from this body and again taking the birth in the womb, in thousands of species, when dead. (29-30)

The actions (Karma) of the person (having a body) arise from non-religion and the inexhaustible associations of happiness arise from religion. (31)

One should see with the yoga the minuteness of the super-soul and (should see the soul) fallen in the best and the worst type of bodies. (32)

Though polluted, one should perform religion in whatever Āśrama-stage of life one is occupied with. He should treat all creatures equal because the sex-gender is not the cause of religion. (33)

Though the fruit of Kataka-nut plant purifies the water just by taking its name, water is not purified. (34)

Always during day and night one should see and walk on the earth even though the body dies for the protection of even insects. (35)

If one kills collected insects unknowingly day and night for their purification six Prāṇāyāmas-exercise of life-breath should be done. (36)

Even three Prāṇāyāmans of a Brahmin are done according to the procedure and with Vyāhṛti and Praṇava Omkāra it should be known as greatest Penance. (37)

As the impurities of metals are burnt by the blowing head, similarly the faults done by senses are burnt by controlling the life-wind. (38)

One should burn faults by Prāṇāyāma, the sins by Dhāraṇās with concentration of mind (Dhāraṇa) and non-godly qualities by meditation. (39)

By Jñānayoga one should see the condition of the souls of high and low creatures who do not understand their own deeds. (40)

One who has the right kind of wisdom is not bound by the actions. One who has no vision, worldly life exists. (41)



One should not resort to violence for the pleasures of the senses and by the deeds of a physician. One obtains that abode by performing very austere penance. (42)

One should abandon the abode of the creature (this body) which is full of bones and muscles, smeared with flesh and blood, covered with skin and the vessel of the urine and the stool, giving out very bad smell, endowed with old age and sorrows and which gets sick, the abode of diseases. (43-44)

One who abandons this body covered with dust as a tree on a river bank, as a bird abandons the tree on which it lives becomes free from the crocodile with difficulty. (45)

Leaving one's own good deeds to one's own dear ones and the bad deeds to non-clear persons by meditation and yoga. Thereby one goes to eternal Brahmin. (46)

When one comes out of (or becomes free from) all the attitudes one gets eternal peace in this world and in the other when he goes there. (47)

By abandoning all the desires slowly and step-by-step; by this procedure, the person becoming free from all the opposites, resides in Brahmin Himself. (48)

All this is mental and very indescribable. The poet (describer) of the soul never enjoys the results of the actions. (49)

One should worship Brahman who is Adhiyajña, the lord of sacrifices, the lord of metaphysical things and the lord of the soul. Then one gets the result described by the Vedānta. (50)

This is the shelter for persons not knowing anything and this is the god for persons who know. This is for those who desire heaven and this for those who desire eternity. (51)

The Brāhmin who becomes a Parivrājaka in this way, abandons all the sins and gets the supreme Brahman. (52)

I have narrated to you the duty of the mendicants who have controlled their souls. You know from me the Karma-Yoga - duties of the Sannyāsis. (53)



Brahmacārī, Gr̥hastha, Vānaprastha and Sanyasta - these are the four different Āśramas but empowers Gr̥hasthāśrama. (54)

The Brahmin who takes resort to these Āśramas, one by one and according to the Śāstra and does the duties as described gets the supreme destination. (55)

Out of all these (Āśramas) described by the Vedas and Śrūtis, the Gr̥hasthāśrama is said to be the best, because it maintains all the (other) three. (56)

As rivers and great rivers all go to the sea and stay there, similarly the people of all the Āśramas rest in Gr̥hastha. (57)

The Brahmin knowing the four types of philosophy and resorting to these Āśramas should always carefully follow the duty having ten characteristics. (58)

Patience, forgiveness, self-command, non stealing, piety, the controlling of the senses, intelligence, learning, truthfulness and non anger - these are the ten characteristics of religion. (59)

The Brahmins who study well the signs of the religion and follow them after learning them, get the supreme stage. (60)

I believe that the Brahmin having heard the Vedānta according to the injunction (ordinance), follow the religion with ten characteristics as laid down, becomes debtless. (61)

One should perform all the acts and should abandon all the sins, should follow the prescribed duty and live happily with sons. (62)

In this way doing the deeds of a Sannyāsi, with utter desirelessness and leading the life of an ascetic, one accomplishes the supreme goal. I have narrated to you this fourfold religion of the twice-born. (63)

If this religion is slightly followed in this way it always gives great results to the twice-born. Therefore a great person should leave everything and carefully follow this religion. (64)

Here ends chapter 131 of the second part of Viṣṇudharmottara Purāṇa entitled "Caturthāśrama-Varnana" (the description of the fourth Āśrama) during the discourse between Puṣkara and Rāma.



## CHAPTER 132

## Śāntikarma-Varṇana

*(The description of Śāntikarma)*

Rāma said— Out of eighteen kinds of peace, O the best of the gods, we may distinguish or may not. Hence kindly describe them to me who ask you. (1)

Puṣkara said—O Bhārgava! Amṛtā and Abhayā and Saumyā are other three. Even one of them should be known as giving the fruits of all the actions. (2)

Sarvotpāta-praśamanī, Mangalyā and Siddhi Kārikā and those said before should be worshipped and these wonderful deeds should be done (3)

Rāma said—O one with big hands! You tell me about the forms of peace. I believe that you are like Pitāmaha (Brahmā who knows everything). (4)

Puṣkara said—O the son of Bhṛgu! Amṛtā is the deity of Śarva, Abhayā is the power of Brahmā and Saumyā is said to be the deity of Soma (the moon). (5)

I have already told you about the knowledge of other gods giving their names. Now I tell you about the peace described in the Atharvaveda. You please know them from me. (6)

Amṛtā has variegated colours. Abhayā has the lustre like that of the moon. One should know that Saumyā is Śukla (white) and Vaiṣṇavī is bluish. (7)

Raudrī is like the rising sun, Brāhmī has the lustre like that of the conch-shell. Similarly Aindrī has the complexion of gold and the Vāyavyā is green. (8)

Vāruṇī should be known to be white and Kauberī has the lustre like that of the lotus. Bhārgavī has white complexion and Prājāpatyā is yellowish. (9)

One should know that Tvāṣṭrī is white and Kaumārī has the fine complexion of copper. Āgneyī has the nice complexion of melted gold and Mātanginī is white. (10)

Gāndharvā has the complexion of the corals and similarly Nirṇtā is dark. Āngirasī has attractive lustre and similarly Yāmyā (and Nairṛtī) are black. (11)



And Pārthivī is having the lustre like that of a peacock. I have narrated them according to their complexion. Hereafter I shall tell you about their places according to their merits. (12)

O the son of Bhṛguṣ! it is said by the ancient that Amṛtā, Abhayā and Saumyā - these three have their place everywhere. (13)

It is said that Prājāpatyā and Āgneyī, Yāmyā and similarly Nairṛtī, Kauberī and Pārthivī are on the earth. O the best of Brahmin! Vayavyā, Kaumārī, Vaiṣṇavī, Rudradevatā are quiet and are said to stay in the atmosphere. (14-15)

I have told you about Aindrīm, Mātanginī, Tvāṣṭrī, Divyā, Brāhmī and similarly Iritā, Vāruṇī and Gāndhārī, Bhārgavī, Āngirasī and Ādyā should be made according to the rituals by learned persons in their own wonderful countries. (16-17)

The mantras of all these goddesses are called 'Garbha' and the Garbhas of all the gems and goddesses are being told. (18)

The gems and the mantras should be known according to the signs of the mantras. For all the Śāntis ten groups (Gaṇā daśa) should be offered in sacrifice. (19)

There are twenty-one kinds of medicine (Bhaiṣajyam) transcendental to the Śāntis. O Rāma! There is Aparājitā and Abhayā. (20)

It is said that all the ten "Varmagaṇas" and Vāstoṣpatyā and the Raudragāṇas bring health and welfare. O Bhārgava! In all Śāntis sacrifice should be considered. Mainly three Kalpas are praised differently before. (21-22)

To every Gaṇa the cow should be given. And in Garbha the cow and gems should be given. But the landlords who are not kings should offer ten-ten of them (23)

One without any desire should offer land to Purodhasa. And O the best of Bhṛguṣ gem should be given to Abhayā. (24)

To Amṛtā Śāta-kāṇḍa (having a hundred sections) gem and to Saumyā the gem produced from the conch-shell should be offered. For Vaiṣṇavī tri-vṛta (three fold) and similarly to Raudrī the cleansed gem is praised. (25)



For Brāhmi Brahma-Rakṣa and for Maitryā the golden gem should be offered. To Vāyavyā Āngirah and the Vāyavyā gem produced from the conch-shell is praised. To Kauberī Udumbara and to Bhārgavi Śatāvarī, to Prājāpatyā bilva gem and to Tvāṣṭryā Saṁskṛtaka gem should be offered. (26-27)

To Kaumarī Dākṣāyaṇa and to Āgneyā also the same gem, to Mātangiṇī jigitaja (?) and to Gāndharvī Ajaśṅga gem should be offered to Nairṛtyā, the Ayasa gem (from iron) and to Āngirasī Anjana gem and to Yāmyā Śatakāṇḍa and to Pārthivya Pārthiva gem should be offered. (28-29)

The priest should perform Kṛcchra (sacrifice) after knowing the power of Adbhuta. Before he should pacify Adbhuta. (30)

At first Kṛcchra should be done and then Śānti should be worshipped. In all these Śāntis, fire should be lighted in Araṇi (wood). (31)

At the end of the day of fasting, fire should be kindled with effort and then one should distribute the produced food to Saumya and Kravyāda (goblin). (32)

Kravyāda (the fire of the funeral) should be held at the forehead and then certainly it should be established at the place of the Śānti in the Southwest direction, for Śānti or Saumya. (33)

The Purohit (priest) wearing black garments and black flowers and smeared with black ointment should go to the south-west direction and should perform a sacrifice. (34)

The earthen pot, having jirṇs-śirṣa (old top), adorned with fragrant things, flower garland according to one's prosperity should be covered with a black cloth and then the Bali (offering) should be taken to Stūpa. (35)

O Brahmin! Then with a great sound of musical instruments and auspicious noises one should nicely give offerings of fat (Meda) etc. in the fire. (36)

Only those goblins of four types an the Iṣika and then Śarkarī should be given oblations in the fire with Kara-Śukti (?) and Śrava (?). (37)

After offering fruits etc. in the fire and then eating it without touching the fire, one should wear a white garment and go home. (38)



One should live with controlled senses after chanting "Ahomucam Śāntikarma" and when three-fourths of the night remains one should begin Śānti-karma, the rituals of Śānti. (39)

Then along with the persons knowing the Śānti-Kalpa Vidhāna one should perform the rituals deciding on one mantra. (40)

This is the procedure of Śānti in all the Śāntis. I have described it in short. The Śānti-karma of the Atharvaveda is in great detail. (41)

Then one should worship without lethargy the Purohita-priest, the Upadeṣṭā, the preacher and the spiritual master giving them Dakṣiṇā (money). Then the Sāmvatsara (astrologer) should be worshipped and then all the Brahmins should be worshipped. (42)

Here ends chapter 132 of the second part of Viṣṇudharmottara Purāṇa entitled "Śāntikarma-Varṇana" (the description of Śāntikarma) during the discourse between Puṣkara and Rāma.

## CHAPTER 133

### Adbhuteṣu Śāntikarma Varṇana

#### *(The description of the rituals of Śāntikarma)*

Rāma said—O one destroying the strength of the enemies of gods! Kindly tell me which are the Śāntis and similarly in which are the Adbhuta. Kindly remove these doubts of mine. (1)

Puṣkara said—It is said in the scriptures that Amṛtā and Abhayā pacify all the calamities and Saumyā and Mahāśānti give the results of all rituals. (2)

O Bhārgava! Mostly Amṛtā Śānti is performed on the earth (on Tuesday), Abhayā in space and Saumyā in heaven. (3)

One desirous of victory and wishing land should perform Parān krājā and the person desiring money and health should perform Saumyā. (4)

One desirous of getting victory over the enemies and the person having Abhīyoga (exertion) of others and when there is doubt of Abhicāra and for ruling over the enemies and when a great danger is there, Abhayā śānti is desired. When one suffers from Rāja-yakṣma and for one who has wounds or who is



emaciated (feeble) and becomes weak and for one desirous of performing Śāntis-yajña, Saumyā is praised. (5-7)

When there is an earth-quake and similarly at the time of destruction of the corn and when there is excessive rain or a draught and there is the danger of locusts or rats or mice and when there is the danger of thieves, Vaiṣṇavī-śānti is desired. (8)

When the cattle die and people experience terrible dangers and when the ghosts are seen, the Raudrī-śānti should be desired. (9)

When coronation is done, when there is the danger of foreign rule and when there is disunity in one's nation and when the enemy is killed, Aindrī-śānti is praised. (10)

When the wind becomes stormy for three days and all the directions become rough and when complicated diseases arising from the wind are spread, Vāyavī-śānti is desired. (11)

When there is the danger of draught and when unnatural rain falls and when the reservoirs of water are spoiled, Vāruṇī-śānti is desired. (12)

O Brahmin! When there is the danger of a curse Bhārgavī-śānti and similarly when an unnatural delivery of a child occurs, O one with huge hands, Prājāpatya Śānti (should be performed). (13)

O the son of Bhṛgu! When there is something wrong with the utensils or furniture, Tvāṣṭrī-śānti is desired and for peace of children Kaumārī and Śubhā-śāntis (are desirable). (14)

When there is perversion in fire, Āgneyī-śānti should be done. When the land becomes weak, Mārudgaṇī-śānti should be done. (15)

When the order is disobeyed or there is a scarcity of servants, for one who desires the peace of the horses and when there is some deformity in them and for persons desiring to have elephants, Gāndharvī-śānti is desired. For persons desiring peace to the elephant and when some perversion arises in them and for the persons desiring elephants, Angirasī śānti should be there. And when the danger of mental torture (malicious being) is there, the Nairṛuti śānti is considered (proper). (16-18)



O Brahmin! Where there is danger of accidental death and the danger arising from a bad dream and when there is the epidemic of plague, the Kāmyā śānti should be done. (19)

When there is the danger of the destruction of wealth, Kauberī śānti is desired. When there is deformity of trees, Arcā śānti and one who desires to get the land, Pārthivī śānti should be done. (20-21)

O the best of men! In Āśvin when the sun is in Hasta, Svāti or Citra constellation, Aryamṇa, Saumya-jāta Vāyavyā and Adbhutā should be done in the first quarter of the day or night. (21-22)

O the son of Bhṛgu! When the sun is in Puṣya, Āgneya and Viśākhā, Pitryā and Bharāṇi, in calamity and in welfare (Bhāgya), Āgneyī Śānti should be desired in the second quarter of the day or night. (22-23)

O son of Bhṛgu! When the sun is in Rohiṇī, Vaiṣṇava, Brahma, Vāsava, Viśvadeva and similarly in Jyeṣṭhā, Maitreyī Adbhutā is done in the third quarter of the day or night. (24-25)

O one born in the family of Bhṛgu! Sometimes in those constellations Aindrī Śānti should be done in the fourth quarter of the day or night. O son of Bhṛgu. (25-26)

When Varuṇa—devatā is in Sārpa, Pauṣṇa and in Ārdrā, Ahirbudhnya and Dāruṇa and Mūla constellations Adbhutā Śānti is similarly done. (27)

In those constellations Vāruṇī, Mahāśānti and Mahikṣitā should be done and sometimes at the time of Bhinna-maṇḍala Adbhutā Śānti is done. (28)

When there is some reason two Śāntis should be done, not otherwise. The Śāntis done without any reason also become useful. As in the battle-field arrows do not hit the kings with an armour on, so blows of fate do not hit the persons observing religion and performing Śāntis. (29-30)

Here ends chapter 133 of the second part of Viṣṇudharmottara Purāṇa entitled "Adbhuteṣu Śāntikarma Varṇana" (the description of the rituals of Śāntikarma) in the discourse between Puṣkara and Rāma.



## CHAPTER 134

## Nānāvidhotpāta Kathana

*(The description of various calamities)*

Rāma said—O lord you please tell me of the result and the pacifying capacities of Adbhuta, because O one with wide eyes! You completely know all that is to be known. (1)

Puṣkara said—Here I narrate to you what old Garga with great penance and the best of all religious persons told. (2)

O Bhārgava! Atrī with great lustre asked Garga, dear to all the saints, when he was seated at ease in the stream of Sarasvatī river. (3)

Atrī said—It is said that you know everything. Kindly tell me about how the former forms of people, cities and kings are destroyed. (4)

Garga said—At the bad deeds of the men the gods are displeased. Then by the displeasure of the gods calamities are caused. (5)

It is said that they are of three kinds : Divine (Divya) from heaven, from space (Antarikṣa) and earthly (Bhauma). Kindly know from me the divine and celestial calamities and their deterioration. (6)

Ulkāpāta the falling of the meteor, the burning of the directions and similarly the environment, the imaginary city of Gandharvas (illusionary things like mirage) and the changed condition of rain are Divine and celestials. All such calamities in this world fall from space. On this earth the danger from the moving and static thing and the phases of the earth are from the earth. (7-8)

And the deformation of the reservoirs of water on this earth is said to be from the earth. The results of the earthly calamities should be known as Yāmya (belonging to Yama); their result is seen after a long time. (9)

The Nābhasa - from the space produces middle type of result and gives the result after a fairly long time. But the divine one gives severe results immediately. (10)



If it suddenly rains at the time of doing Adbhuta it should be known that within seven days that result of the Adbhuta becomes fruitless. (11)

Without maturing the fruits of the Adbhuta Śānti is not seen. It should be known that after three years it causes great danger. (12)

It bears fruits on the king's body, people, city, wife, priest, sons, treasure and carriage. (13)

Those which are naturally given are named as Adbhuta. It should be known that they bring auspicious things. Please hear them from me who is speaking. (14)

The falling of the thunderbolt and lightning, earth-quake, the setting of evening, noise, trembling, dust, smoke, red sun at the time of rising and setting and the enclosing of trees with many flowers, fruits, water and cows, increase in the herds of cows and honey are auspicious in the Madhu-mādhava sweet spring. (15-16)

The sky stained with the falling of stars and Ulkā - meteor and having yellow sun, burning without fire and explosion and smoke spread by wind. (17)

The sky with the evening as red as the red lotus like the stormy sea and if in the summer the waters of the rivers are dried up —All (the above things) are said to be auspicious. (17-18)

The weapon of Indra, the environment when the rising moon is dull and the trembling, rising or deformity and the terrible fear of the earth, the increase of the waters of the rivers or the lake, swimming and the jumping and the breaking of houses in the days of rainy season. (19-20)

The wonderful sight of a divine woman, ghosts, the aeroplane of Gandharva and the sight of the planet, constellation and the stars at the day time. (21)

The great noise of singing and musical instrument in the forest or on the top of the mountains. And the increase of juice and the production of juice at the time of Autumn - All these are considered auspicious by the scriptures. (22)

The sight of a cold pitcher, dew drops, a garden, domestic birds, creatures like demon, yakṣas etc., the speech of human beings, the directions, smoke, darkness and a young elephant, money and the mountain, going upwards, the sunrise and the



sunset in the winter Hemant season - All these are said in the scriptures to be nice. (23-24)

The falling of the snow, the stormy wind, ugly and wonderful sights, the sky with light of the black ointment and like the cage full of falling stars and meteors, strange conceptions of women, cows, horses, deer and birds and the modifications of the leaves and sprouts of creepers - in the Śīsira-winter - All these are auspicious. (25-26)

When wonderful sights are seen contrary to the nature of the season, the king should immediately do śama (calmness) first and then the Śānti-rituals as described.

Here ends chapter 134 of the second part of Viṣṇudharmottara Purāṇa entitled "Nānāvidhotpāta Kathana" (the description of various calamities) during the discourse between Puṣkara and Rāma.

## CHAPTER 135

### Arcā Vikāropaśamana Varṇana

*(The description of pacifying the perversions in the worship)*

**Garga said**—Where the adoration of the (Arcā) flame of Ārati of god dances, trembles, where (some one) cries, weeps, sweats and laughs. (1)

Gets up, sits down, runs fast and stays, enjoys or throws the limbs, weapons or flag. (2)

Sits, with the head down, wanders from one place to other, vomits fire and smoke, oil, blood and fat. (3)

The place where such perversions suddenly arise in sign, house or picture, one should not desire to stay there. (4)

Or there is some trouble for the king and all his orders come to an end. There is some calamity in the procession of the god. Seeing the signs one should foretell the danger to the country. (5)

The signs which are for father, great sage and religion produce from the planets Guru-Bṛhaspati, Śukra and Agni (fire) are for Purohit -priests also. (6)



It should be known that for cattle it is from the Rudra and for kings it is from the Lokapālas. It should be known that for the commander-in-chief it is from Skanda-Kārtikeya, Vināyaka-Gaṇapati. (7)

For the people it arises from Viṣṇu, Vāyu, Indra and Viśvakarmā. It should be known that for Gaṇas it is from the Vināyaka. They are the leaders. (8)

In the women and the ladies of the king and for the householders it should be known that it is from the Vāsudeva and not from any other way. (9)

When there are the perversions of the worship of the gods, the priest knowing the Śruti - Vedas should go for the worship of the gods and after going there should bathe them, cover them (with garments) and adorn them. (10)

O one with great luck! One should worship them with fragrant things, garlands and the wealth or corn and Madhuparka according to the rituals and then should stay there. (11)

Then for seven nights without any lethargy the Purodhā (Priest) should give oblations of Sthālīpāka into the fire according to the rituals, while chanting the mantras and symbols of the god. (12)

O the best of the Brahmins! For seven days the Brahmins should be worshipped with sweet food and drinks and on the eighth day one should pacify the sins by giving land and cows with gold. (13)

Here ends chapter 135 of the second part of Viṣṇudharmottara Purāṇa entitled "Arcā Vikāropaśamana Varṇana" (the description of pacifying the perversions in the worship) during the discourse between Puṣkara and Rāma.

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## CHAPTER 136

## Autpātika Agni - Varṇana

*(The description of the fire causing troubles)*

Garga said—If in a nation there is no fire yet there is much lustre or if firewood does not shine the nation gives pain to the King. (1)

Due to excessive water, it creates destruction or it makes something wet. And the place where the Prāsāda-toṛaṇa - the welcoming is of the king's door-way or the god's temple is burnt, there is danger from (or to) the king or if they are burnt by the lightning, then also there is danger for the King. (2-3)

If there is darkness during the day time and the directions become full of dust and if there is smoke without fire, one should know that there is a great danger. (4)

When there are no clouds in the sky at night and the Bear constellation is not seen, or when at the day time the stars are there in the sky then similarly there is danger. (5)

When there is deformity of the planets or constellations the sight of the star is unnatural or when there is smoke in the city, carriages or carts and quadruped animals or birds, shining weapons and when the treasures are exhausted then a fierce battle takes place. (6-7)

When sparks in the absence of fire are seen and the bows automatically are filled with arrows or they are distorted and the weapons are also distorted then one should give orders for the battle. (8-9)

The Purodhā (priest) should meet together for three nights and observe fast and become pious, put on white silken garment and give oblations of the fire-wood of the trees having milky juice, mustard and ghee. (10)

Similarly one should give gold, cows and garments and land to the Brahmins. O the best of the Brahmins by doing that the sin arising from the distortion of fire is destroyed. (11)

Here ends chapter 136 of the second part of Viṣṇudharmottara Purāṇa entitled "Autpātika Agni-Varṇana" (the description of the fire causing troubles) during the discourse between Puṣkara and Rāma.



## CHAPTER 137

## Autpālike Vṛkṣa-Vaikṛtya-Varnana

*(The description of the deformity of the trees bringing calamities)*

Garga said—In cities where the trees cry or laugh or flow much juice, inspired by destiny. (1)

The Purogavās (leaders) easily leave the branch without living there and the children with three (hāyanas) - years show the fruits and flowers. (2)

In all conditions they show the fruits or flowers which are not produced and when they ooze milk, oil, wine, blood, honey and water. (3)

They dry out even though there is no disease or when the dried one grows again, when fallen trees again stand erect or when standing trees fall down. (4)

O Brahmin! I shall tell you the result that occurs. Due to their cry it suggests the disease, by laughter the revolution in the city is suggested. (5)

The falling of the branches suggest some battle and the downfall. The showing of fruits and flowers by the children suggest the death of children. (6)

Permanent fruits and flowers suggest the differences in one own nation, the milky juice flowing everywhere suggests the destruction and the oil suggests famine. (7)

If in the middle (of the road) the carriages are scattered it suggests battle. The flowing of the wine, diseases are produced and the flowing of water suggests rains. (8)

O Brahmin the drying up of trees without disease suggests famine. When the dried-up trees grow it suggests that the Vīrya - valour - semen and grains are abandoned. (9)

When the fallen trees rise (and become erect) the danger of disunity arises. And it suggests that from all directions there is danger to horses and the division of the country. (10)

If the trees prattle or cry it suggests lacs of wealth. When the trees are worshipped, everything belonging to the king is developed. (11)

If there is deformity in the flowers and fruits, it suggests the death of the king. If they are joined with others fallen from the



tree, one should carefully cover the tree and adorn it with fragrant flower garland and to prevent it from the sunshine an umbrella should be arranged. (12-13)

One should worship lord Śiva and animals should be offered to him, while chanting "Mūlebhya" etc. one should chant Rudrī and give six māṣa (beans). (14)

One should worship the Brahmins with honey, liquid ghee and milk and give land to them and in order to destroy the sins one should worship the lord Śankara with songs and dances. (15)

Here ends chapter 137 of the second part of Viṣṇudharmottara Purāṇa entitled "Autpātika Vṛkṣa-Vaikṛtya-Varṇana" (the description of the deformity of the trees bringing calamities) during the discourse between Puṣkara and Rāma.

## CHAPTER 138

### Autpātikeṣu Vṛṣṭi-Vaikṛtya Varṇana

*(The description of pervasive rain causing calamities)*

Garga said—Ativṛṣṭi (excessive rain) and draught are considered to bring the danger of famine. The empty rain on the 'Anṛte Bhadrine' (these constellations) should be known as dangerous. (1)

The perverse rain when there are no clouds should be known as causing the death of a king. When the heat and cold are interchanged there is the danger from the enemy to the creatures. (2)

Where there is the rain of blood there is the danger of weapons. When there is the rain of burning charcoal and dust then the city is destroyed. (3)

When there is the rain of tissues, bones, oil and fat, the danger of epidemic to people is caused. Similarly the rain of fruits, flowers and grains, gold etc. causes danger. (4)

When there is rain of dust, insects and stone there is the danger of diseases. When there is the rain of holes (cidrāṇām) the corns are increased. (5)

When there is no dust in the sky and the sun is there but the shadow is not seen or it is seen topsy-turvy, then there is the danger to country. (6)



When there are no clouds in the sky or at night or in the north or south a white rainbow is seen, it causes calamities. (7)

When the surrounding directions cause burning or the city of Gandharva is seen it indicates the danger of foreign rule or calamities from another country. (8)

O the best of the Brahmins! Then a sacrifice of the sun, the moon, the rain and the wind should be done according to the rituals and the corns (the grains), cows, gold and Dakṣiṇā (gifts) should be given to the Brahmins to destroy the danger. (9)

Here ends chapter 138 of the second part of Viṣṇudharmottara Purāṇa entitled "Autpātikeṣu Vṛṣṭi-Vaikṛtya-Varṇana" (the description of pervasive rain causing calamities) during the discourse between Puṣkara and Rāma.

## CHAPTER 139

### Jala-Vaikṛtya-Varṇana

*(The description of the perversion of the reservoirs of water)*

Garga said—When the rivers go away from the city or come near, which never dry, though they dry up, or flow very near, the rivers, ponds and the stream start spreading and if the banks become dull, dirty, hot or full of foam. (1-2)

Or if the waters of the banks become full of milk, oil, wine, blood within six months, there foreign rule is established. (3)

If the water reservoirs become joyful or prattle or boil, or O Brahmin! they release water, smoke and dust or the water flows from the bay or the reservoirs are full of animals or the musical sounds are heard, it should be suggested that there is the danger of epidemic for the people. (4-5)

When there is deformity in the reservoirs of waters O Brahmin! one should with controlled senses worship Varuṇa with Sthālīpāka (oblations of rice and milk) and beasts. (6)

One should sprinkle divine water, milk, Sarpīh (clarified butter) and honey there; and should chant the mantras of Varuṇa in the water and make a sacrifice. (7)

O Brahmin! Best food with honey, liquid ghee, should be offered to the Brahmin for eating and O Brahmin! Cows should be



given, with clothes and the pots full of water, for the peace of all the limbs. (8)

Here ends chapter 139 of the second part of Viṣṇudharmottara Purāṇa entitled "Jala-Vaikṛtya-Varṇana" (the description of the perversion of the reservoirs of water) during the discourse between Puṣkara and Rāma.

## CHAPTER 140

### Strī-Prasava-Vaikṛtya-Varṇana

*(The description of the deformed deliveries of women)*

Garga said—The women give birth at a (particular) time and the children go on beyond time. Sometimes they give abnormal birth and sometimes they give birth to twins. (1)

If they give birth to non-human, headless and children having calamity or without some limbs or having more limbs, having the form of animals and birds and reptiles, it suggests that the country or the family will be ruined. (2-3)

The king should turn them out from his own country and then worship the best of the Brahmins. The persons desiring something should satisfy the Brahmins and thereby the sin will be satisfied. (4)

Here ends chapter 140 of the second part of Viṣṇudharmottara Purāṇa entitled "Strī-Prasava-Vaikṛtya-Varṇana" (the description of the deformed deliveries of women) during the discourse between Puṣkara and Rāma.

## CHAPTER 141

### Vaikṛtopaśamana-Varṇana

*(The description of pacifying the incomplete ones)*

Garga said—If a mare, she-elephant or a cow gives birth to a twin or the deformed young one dies within six months. (1)

Those who cohabit with an individual of another species, destroy their country :

The persons who cohabit with an individual of other kind of the species, are born in that species. (2)



The individuals, except the snake, rat, cat, fish and the dog, who eat the meat of their own kind, should be known to cause a famine. (3)

If the quadruped animals and birds come in the terrible heat (of sexual union), though it is not their proper season or they have it with other species and particularly in cow and dog and if the non-human beings (animals) prattle like a human being and if they give birth to the ugly young ones it suggests that, foreign rule will come. (4-5)

One should banish and avoid the donation. One should satisfy the Brahmins by chanting and performing sacrifices. (6)

And the gods should be worshipped with the songs accompanied by the musical instruments such as Mṛdanga and Paṭaḥa. Similarly Dhātu - sustainer - should be worshipped according to the rituals and similarly much corn should be given to the Brahmins. (7)

Here ends chapter 141 of the second part of Viṣṇudharmottara Purāṇa entitled "Vaikṛtopaśamana-Varṇana" (the description of pacifying the incomplete ones) during the discourse between Puṣkara and Rāma.

## CHAPTER 142

### Upaskara-Vaikṛta-Varṇana

*(The description of the deformities of the instruments)*

Garga said—If the unyoked vehicles go on and the yoked vehicles do not go on, though they are inspired, a great calamity arises for one. (1)

If the musical instrument does not produce sound even though they are played upon and if they produce sound when they are not played and the static things move and the moving things do not move. (2)

If there is the sound of Turi and the resounding of the songs of Gandharva and if the wood and the deformities of wood are seen in the axe. (3)

If the women fall with the movement of the tail of the cows and if sub-colours or songs are done by the divine persons, then one should say that there will be terrible danger of weapons. (4)



**KHAṆḌA-II, CH-143**

O Brahmin! Then with Saktu one should worship Vāyu the lord of the wind and the mantras should be sung. Then one should offer the best food and circumambulate. Thereby it is pacified. (5)

Here ends chapter 142 of the second part of Viṣṇudharmottara Purāṇa entitled "Upaskara-Vaikṛta-Varṇana" (the description of the deformities of the instruments) during the discourse between Puṣkara and Rāma.

**CHAPTER 143****Autpātike Mṛga-Pakṣi-Vaikṛta-Varṇana**

*(The description of the deformities of the animals and birds causing calamities)*

Garga said—When the animals and birds of the forest enter the village or the animals and birds of the village go to the forest and the animals and birds born in the water go to the land. (1)

Or the creatures of the land go into the water or fearlessly they eat terrible things and the auspicious things become inauspicious at the gate of a royal palace or the doorway of the town. (2)

And if the nocturnal animals move about during the day and the creatures moving during day move during the night and if those belonging to the village go to the other village, it suggests emptiness. (3)

Or if the brilliant songs sing in the evening and if they make Maṇḍala and if they sing without harmony there also the same result should be told. (4)

If the cock crows during the night and the cuckoo speaks in the winter (Hemant) and if the dogs bark in front of the sun at sun-rise, then there is danger for the King. (5)

If the dove enters the house and the Kravyāda is hidden at the head or if the bees make honey, there it suggests the death of the owner of the houses. (6)

If the Kravya fall on the door and Prūkāra of the houses and on the decorative arch, market or roads the flag, the umbrella, weapons etc. or if an anthill is made or honey is seen, then that country will be ruined or its King dies. (7-8)



If one sees mice or locusts many small dangers arise. If wood, Ulkmuka (charcoal), bone, horn etc. are seen and if a dog is defeated by red faced monkeys and if they go out of the village and go to the burial ground, the chief person of the village dies. If there is one egg or no egg of the crow and if they make nest at a low place, it is said in the scriptures that it destroys the country. (9-10)

If the knowers of the desert wander round on left-side and if the crow eats corns then one should know that there will be famine. (11)

If the Raṇavedin (knower of the desert) fearlessly insult the people and if a crow performing the sexual intercourse or a white crow is seen, the king dies or that country is destroyed. (12-13)

The house where the owl speaks or where it falls, it should be known that the owner of the house will die and his wealth will be destroyed. (14)

If deformed animals and birds are seen one should perform a sacrifice giving Dakṣiṇā (gifts) alms. And "Devī-kapota" etc. should be chanted with five Brahmins. (15)

The cows along with gold and two garments should be given to the Brahmins according to the rituals; by doing that the sins which are known by the Brahmins or indicated by the animals can be pacified. (16)

Here ends chapter 143 of the second part of Viṣṇudharmottara Purāṇa entitled "Autpātike Mṛga-Pakṣi-Vaikṛtya-Vaṇana" (the description of the deformities of the animals and birds causing calamities) during the discourse between Puṣkara and Rāma.

## CHAPTER 144

### Utpātaprośamanam

*(The pacifying of the calamities)*

Garga said—The falling of the Torāṇa arch, terrace and the Prākāra of the houses without any cause surely results in the death of the King. (1)

Or if the directions become dark and if the sun, the moon and the stars become dull, it indicates the increase of danger. (2)



The place where the demons and the Brahmins following opposite religions are seen, where the seasons are reversed and a person, who is not fit to be worshipped, is worshipped, where the constellations are separated and where the rise of Ketu and the moon and the sun have a hole, it is the sign of great danger. (4-5)

The place where there is the deformity of the planet and the Bear constellation, there also danger should be predicted. The country in which the women quarrel, the girls kill the children, the place where Brahmins are born, having no chastity and good conduct and who love wine, meat and falsehood and where there are plenty of stones (Pāṣāṇabhūyiṣṭha) and fallen from the path of the three Vedas, one should know that there will be calamity. (6-7)

The place where the Yūpas (sacrificial pillar) are not always worshipped with proper sacrifices and food, and where the rituals are broken, and where the fire is not kindled while chanting Śāntis, where ants and the eager flesh-eater stroll, where the full water pitchers leak or the oblation is missing, and where auspicious speeches are not heard in the surroundings and where there are (Kṣavathu) sneezing, running and laughing and weeping, people do not behave nicely with the gods and Brahmins, where vital faults are spoken out and musical instruments are played with disharmony. Where people who betray their spiritual masters and friends and who are observed in worshipping their enemies where they live, where people like Brahmins, friends, ministers are dishonoured and where atheism arises in the matter of Śānti-mangala and mantras, the king dies or that country is destroyed. (8-13)

Now you know from me the signs which appear when the destruction of the king arrives. At first he envies the Brahmins and is opposed by the Brahmins. (14)

He is criticised by the Brahmins and he kills the Brahmins. He does not remember them while doing the work or insults them when they beg. (15)

He plays with cruelty and does not greet his praises; he levies extraordinary tax due to greed and similarly makes people fall. (16)



O the best of Brahmins, when these things appear he should with his wife worship Indra (Śakra). He should give dinners and offerings should be given to god. (17)

Cows should be given to the best of Brahmins and similarly gold and silken clothes (should be given). A sacrifice and the worship of the god should be done. By doing so, the sin is pacified. (18)

Here ends chapter 144 of the second part of Viṣṇudharmottara Purāṇa entitled "Utpātaprośamanam" (the pacifying of the calamities) during the discourse between Puṣkara and Rāma.

## CHAPTER 145

### Rājyo-Manḍala-Varṇana

*(The description of the regions provinces of the kingdom)*

Rāma said—Kindly tell me about the best kind of deeds of kings, which I ask you. How should a king with a vision rule over his kingdom. (1)

Puṣkara said—O the best of Bhṛguś! The king with affection should rule the kingdom with seven parts in this way. (2)

The kingdom, with Sāma, Dāna, Durgā or fortress, the treasure (kośa), Daṇḍa and friends and janapada or subjects is called saptāṅga of kingdom. (3)

The king should drive away the persons who create disturbances in the kingdom with seven parts and immediately should kill the enemies without hesitation. (4)

The kingdom with seven parts should be extended to good regions and in all the regions administrators should be appointed. (5)

Rāma said—Kindly tell me about the Maṇḍalas (regions) or zones of the kingdom and the proper procedure for a king desiring to have victory, following which the kings should make declare treaty or a war. (6)

Puṣkara said—Ātma-maṇḍala-one's own maṇḍala should be the first zone. From its vicinity the enemies of the Maṇḍala should be known. (7)



**KHAṆḌA-II, CH-145**

It is said in the scriptures that an enemy should be constantly kept engaged and watched. (8)

His enemy should be known as a friend and his friend should be considered as an enemy. This is said to be the first thing. Then know from me the following. (9)

Then is Pārṣṇi-grāha attacking in the rear. After that it is called Ākranda (without a protector). Another is Āsāra (surrounding an enemy) it is called Ākrandāsāra (protector surrounding an enemy). (10)

O Brahmin! Of one desiring to win with weapons or without weapons the person who is capable of controlling or pleasing is called Madhyastha or mediator; (11) one who is capable of controlling or pleasing all and who is disinterested is called powerful Pṛthivīpati - the lord of the Earth. (12)

Thus O Rāma! I have told you about twelve kinds of kings (Rājaka)

O the best of the men! There the determination is not possible to be narrated. (13)

By caste none is called enemy or a friend. Due to the association with the strength they become friends or foes. (14)

It is said that there are three types of enemies : Kulya-belonging to the family, Anantara-uninterrupted and Kṛtrima or artificial. In them the former one is greater than the latter and it is believed that there is no remedy for him. (15)

It is my opinion that Anantara (uninterrupted) is an enemy. He is considered to be Kṛtrima (artificial). O king! Who attacks in the rear becomes a friend of the enemy. (16)

One who is attacking in the rear should be pacified by remedies. The ancient persons do not praise the destruction of the enemy with the help of one's friends. (17)

Such a friend who becomes a Sāmanta (the chief of a district) afterwards becomes an enemy. Therefore he who wants to get victory should himself kill the enemy if possible. (18)

Thereby his dignity is increased and no danger arises from his friends. O Rāma! By any other way the person wishing to have victory cannot conquer the whole world. (19)



Therefore a king should increase the dignity by any means. In that way his world never has anxiety and he becomes trustworthy. (20)

Desirous of getting victory he should get it in a religious way and he should bring the world under control; he who gets victory by irreligious way, people are worried. Even though he can get the whole of the world, he does not enjoy the wealth for a long time. (21)

By religion one can do a sacrifice and get prosperous in this and in the next world. There is growth due to the religion. By conquering the enemy by religion, getting the whole world and enjoying it for a long time, one goes to heaven. (22)

Here ends chapter 145 of the second part of Viṣṇudharmottara Purāṇa entitled "Rājya-maṇḍala-Varṇana" (the description of the regions-provinces of the kingdom) during the discourse between Puṣkara and Rāma.

## CHAPTER 146

### Daṇḍa-Praṇayana-Varṇana

*(The description of giving Punishment)*

Rāma said—Sāma and Bheda - the conciliation and disclosing and Dāna and Daṇḍa - giving gifts and punishment are described (as the means). It is said that punishment should be (resorted to) in the country; Kindly tell me about the foreign country. (1)

Puṣkara said—The ancient persons have described two kinds of punishments, they are open and hidden. O best of Brahmins, you know it. (2)

Plundering, plundering a village, the crop and similarly killing - theses are four kinds of punishment for others. (3)

This type of punishment is called prakāśaḥ or visible and putting fire is pratyakṣa-before eyes. Aprakāśaḥ, hidden or secret is giving poison or putting fire and the killing of men by secret agents. (4)

Polluting the barley etc. and polluting the water and various chemical actions and sabotaging etc. are good. (5)



The kings should do such things in the country ruled by others but O the best of Brahmins! in one's own country, it becomes a fault for the powerful persons also. (6)

I have narrated to you these four remedies, which are main in this world for kings. Henceforth, O Rāma! I tell you the remaining three which are not told by me. (7)

Here ends chapter 146 of the second part of Viṣṇudharmottara Purāṇa entitled "Daṇḍa-praṇayana-Varṇana" (the description of giving Punishment) during the discourse between Mārkaṇḍeya and Vajra.

## CHAPTER 147

### Upekṣā-Varṇana

#### *(The description of disregard)*

Puṣkara said—The king should consider these remedies at the time of war. The Anubandha (uninterrupted succession) becomes worthless and also similar is the result with Sandhi or treaty. (1)

There Sāma (conciliation) is shameful and giving gifts decreases the purpose. Then remedy should be made by Bheda and Daṇḍa - diplomacy and the punishment. Then one should take resort to the party. (2)

The king should show disrespect towards the enemy. O one knowing religion. It is said in the scriptures disregard is the best remedy for welfare. (3)

If a thing is possible by disregard and not by destruction, giving money or by negotiation. O Brahmin! the act becomes possible by war or by shameful treaty. (4)

Here ends chapter 147 of the second part of Viṣṇudharmottara Purāṇa entitled "Upekṣa-Varṇana" (the description of disregard) during the discourse between Puṣkara and Rāma.

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## CHAPTER 148

## Upādhi-Varṇana

*(The description of calamities)*

Puṣkara said—The king should create commutation with the help of fake. O Brahmin one should make a big Ulkā meteor put it on the tail of a huge bird which lives near the camp of the enemy and release it at the bank of it and should show the falling of Ulkā. (2)

In this way intelligently deciding, the kings should try hard to show other calamities also. (3)

Similarly anxieties to the enemies should be created by different Kuhakas - jugglers for years so that may destroy the joy of the enemy and the enemy himself. (4)

One desiring to conquer the world should cause anxiety to the enemies and before him the grace of gods should be praised. (5)

One desiring to conquer should certainly praise the benefits obtained through dreams-Svapna-lābhas and the advantages through bad dreams about the enemies. (6)

When the war begins one should say, "The army of our friend has come. Fearlessly give blows. I have broken the strength of the enemy" etc. (7)

Similarly tumultuous cries should be raised that my enemy is dead and the king is gone to the battle-field wearing an armour and to get the blessings of gods. (8)

O the best of the Brahmins in this way the joyful kings should create jugglery (Māyā), because the powerful enemy can be weakened by the jugglery and killed easily. (9)

Here ends chapter 148 of the second part of Viṣṇudharmottara Purāṇa entitled "Upādhi-Varṇana" (the description of the calamities) during the discourse between Puṣkara and Rāma.

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## CHAPTER 149

## Indrajāla-Varṇana

*(The description of jugglery)*

Puṣkara said—A king should show the army with magic all the four sections and should show the gods come to help him. (1)

At the camp of the enemy rain of blood should be shown and the heads of the enemies cut off should be exhibited on the top of the palaces. (2)

O Rāma! The situation, knowing the real truth, the sovereignty the treaty should be done O Rāma! I tell you the powerful act of big magic that and the other things which bring victory as described in the Upaniṣads. (3)

Here ends chapter 149 of the second part of Viṣṇudharmottara Purāṇa entitled "Indrajāla-Varṇana" (the description of jugglery) during the discourse between Mārkaṇḍeya and Vajra.

## CHAPTER 150

## Ṣaḍguṇya-Varṇana

*(The description of six qualities)*

Puṣkara said—The wise men have said that the treaty and the war have no advantage, but if the others (enemies) start, it is so praised as to bring six advantages. (1)

The Sandhi-treaty, Nigrahaḥ-controlling, yānam - the vehicle, the Āsana-the seat, Dvaidhībhāva-the attitude of uncertainty and saṁśraya-taking resort (shelter) these are praised as the six advantages or qualities. (2)

Sandhi-treaty is said to be Paṇabandha (making peace), Vighraha is wrong (apakāra). One desiring to conquer the territory of the enemy should prepare Yāna Yātrā (going in a vehicle). (3)

In the time of war, in one's own country it should be Sthitrāsana (stay firmly) and proportionately half of the army is called Dvaidhibhāva (double natured). (4)



When one remains neutral it is called Udāsina and if one takes resort it is called Samśraya, one should make a treaty with equals, with inferiors and with the strong one. (5)

A powerful king himself should make war with an inferior country. There also the strong one should attack the rear of the weak. (6)

If the enemy is powerful the strong one should sit down and break down his actions. And the strong one with Aśuddha pārṣṇī (unknown of the real army) should take resort to Dvaidhi Bhāva. (7)

One should take shelter of the powerful one by whom the enemy is controlled or the person having inferior qualities should take shelter of the person having superior quality. (8)

Yāna is praised for those who has much loss, expenditure and labour. O Rāma, for them it becomes more advantageous, so they should take shelter. (9)

Similarly one without all types of capacity should take shelter. (10)

O the chief in the Bhārgava family! In this way, the king after knowing the qualities, should take shelter at the proper time, country and the region. This much work of the king is described to you. (11)

Here ends chapter 150 of the second part of Viṣṇudharmottara Purāṇa entitled "Śāḍguṇa-Varṇana" (the description of six qualities) during the discourse between Puṣkara and Rāma.

## CHAPTER 151

### Ajasrika

#### *(Duties occurring everyday)*

Rāma said—O one having the eyes like the lotus! Kindly tell me about "Ajasra karma - perpetual work" of the kings and the work of the kings to be done every year. (1)

Puṣkara said—A king should get up during the night, at the sounds of flute, Vīṇā, mṛdanga and paṭaha, when two Muhūrta time is left. (2)

(He should get up) at the sounds of the Bards etc. (Bandijana) and auspicious instrument players and then the king should see the persons for secrets at night. (3)



So that nobody in the world can know them. Then he should listen to the (accounts of) income and expenditure according to the procedure. (4)

Then after excrement (stool etc.), the king should go to the bathroom. Thereafter massaging in the *pradośa* time, he should rub the anointed substance and fit properly. (5)

After that he should take a bath, brush his teeth, with the different auspicious water mixed with medicines and sanctified by mantras. (6)

After performing *Sandhyā* rituals carefully one should do chanting. Then entering the house of fire, one should see fire with *Purodhasa* (chief priest). (7)

After giving oblations nicely one should worship *Vāsudeva* (*Kṛṣṇa*). Then the *Purohita* (priest) should do the rituals to pacify the ill effect of the bad dream. (8)

The king himself should give oblation in a sacred fire to perform the *upasada* ceremony (respectfully worship) and according to the rituals the gods and forefathers should be satisfied with water. (9)

He should give cows with calves and gold to the Brahmins and worship them with money according to the capacity and always get blessings from the Brahmins. (10)

Then with smeared body and putting on garlands, good garments and ornaments, the face should be seen in the mirror with gold and in clarified butter (*sarpiḥ*). (11)

If the liquid ghee is clear and fragrant, he becomes victorious; if it gives bad smell or if it falls down some danger will arise. (12)

If the king sees a distorted face he gets death and when he sees it lustrous then something good happens. (13)

Then the king should hear about the day, date, constellation and all the auspicious or harmful things from the mouth of a *Sāṁvatsara* (astrologer). (14)

He should do according to the advice of the physician and increase his health. After doing *Mangala Ālambhana* (touching any auspicious thing) a king should see the elders and teachers. (15)

Getting the blessings of the elders the king should go out from there and see the Brahmins, ministers and advisory body sitting there. (16)



O one with great luck! he should see the committee of the ministers, in natural course directed by the Pratihāra. Then he should hear some history attentively. Then he should give decisions to the persons having some work with them according to their intelligence. (17-18)

Then the king should see the dealings of the friends and the foes becoming impartial. Then leaving the assembly he should do negotiations with the secretaries. (19)

He should discuss with the person who is related to him and should not listen to others. It should be done with one person and should not do with many. (20)

A king should not have discussions with a foolish person nor with irreligious persons. He should discuss the things which he studied, by which his nation may run. (21)

It is said that the wrong (illusive) discussions are the roots of a king's destruction. The discussions which are badly done or which are not real (true) discussions which become the cause of destruction. (22)

It is said that the kings get accomplishment when the discussions are determined. The actions which are taken should not be known by anybody. (23)

The king, who is the master of the world, knows only the actions which are taken and the consultations done with individual counsellor and with the group. (24)

One should think soundly and then should do accordingly. The king who is proud of his own intelligence and who does not act according to the advice of the ministers soon perishes like a blank pond. The secrecy of the counselling is thought to be best by keeping it secret. (25-26)

The learned and the intelligent know the form of the counsel by the signs. The king who follows the advice of the Sāṁvatsaras-astrologers, physicians and the counsellors gets prosperity and his fame lasts long. The persons who can foresee keep him interested in hunting. (27-28)

O Bhārgava! The elders prevent the king from attaching himself to useless women and from pride, gambling, collecting of taxes and violence. (29)



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Similarly they prevent him from indirect deformation and the war with the powerful and the other bad deeds. (30)

After doing consultations the king should take exercise and do extreme practice of fighting in the chariot, on the elephant and the horse with a sword, bow and other weapons and then the Niyuddha (personal struggle is best). Then after taking a bath and perfume he should see Lord Viṣṇu nicely worshipped and see the fire which is pure and sacrificed to and should see the Brahmins well honoured and O Bhṛgunandana! the honoured swāmīs-saints are to be worshipped with Dakṣiṇā. (31-33)

Then smearing fragrant substances and wearing garlands and beautiful ornaments and putting on a good garment and taking dinner at that time he should listen to music. (34)

The relatives are carefully examined, any one who conveys (rider etc.) and similarly also and the signs of animals and birds. Formerly they are examined carefully with other jāgulya (snake-charmers). (35)

Similarly the king should wear the gem which can destroy poison and similar herbs. After taking dinner, he should chew the betel-leaf and particularly move around. (36)

He should lie down in the bed on his left side and then he should ponder on the śāstras. Afterwards he should examine his treasure, armoury and the main vehicles and see the warriors and the others in the evening. Then thinking about the works to be done and then sending the spies he should go to his inner apartment and have light advantageous food. (38)

He should make arrangement of his safeguard and should sleep with the sounds of Veṇu, Vīṇā and Paṭaha - (pipe, vīṇā and drums). It is said in the scriptures that these are duties of the king occurring every day which give prestige. (39)

Here ends chapter 151 of the second part of Viṣṇudharmottara Purāṇa entitled "Ajasrika" (duties occurring every day) during the discourse between Mārkaṇḍeya and Vajra - in the Upākhyāna by Puṣkara and Rāma.



## CHAPTER 152

## Sāmvatsarika-Varṇana

*(The description of the duties during the year)*

Puṣkara said—A king should celebrate his Janma Nakṣatra the constellation of this birth every month. I have described the procedure of taking bath of the Janma-nakṣatra. (1)

Then the king should take a bath with flowers, every month. He should worship the rising sun and similarly the moon also. (2)

O lord of men! The king should worship the planet coming out of the circle of the sun, similarly the king should worship at the rise of Agastya (the rising of Canopus) i.e. the seventh day of the second half of Bhādra. (3)

He should worship for four months Lord Madhusūdana, who is lying down. Who is born on clear Nakṣatra (proṣṭhapāda) will protect and worship (Him) with doing a hundred sacrificial rites. (4)

On the ninth day of the bright half of the Āśvina he should worship Bhadrakālī. And when the sun comes in the Svāti - constellation Nirājana (waving lights) before an idol should be done. (5)

For one year a Koṭihoma should be done giving (one crore) oblations of ghee only. And for the whole year the religious book of the kingdom and Lord Rudra should be worshipped. (6)

O Rāma these are the daily duties of the king. I have narrated them to you. By doing them according to the rituals a king rules long over the whole world. (7)

Here ends chapter 152 of the second part of Viṣṇudharmottara Purāṇa entitled "Sāmvatsarika-Varṇana" (the description of the duties during the year) in the Upākhyāna addressed by Puṣkara to Rāma during the discourse between Mārkaṇḍeya and Vajra.

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## CHAPTER 153

## Cāturmāsya Vidhikathana

*(The description of the procedure of four months)*

Rāma said—O the best amongst gods, kindly tell me who am asking, how the king should worship Keśava-Kṛṣṇa for four months. (1)

Puškara said—O one uplifting the family of Bhṛgu! The king should be always diligent. At the end of the bright half of Āṣāḍha a king should stay at a place, which is unassailable by other nations where there is much barley, fuel and full of water and where there is no mud at the time of rainy season also. (2-3)

O Bhārgava! (The place) living where he can protect his subject, living there he should feed the goats for four months, feeding them with oil in different ways and with other drinks. (4-5)

At the end of the bright half of Āṣāḍha after the tenth day the king should be occupied with the worship of the god and should do a great festival. He should worship the god in the form of an Arcā-idol or painted on a canvas. (6)

He should worship with different oblations, flowers, incense and fragrant things, Lord Viṣṇu, the tormentor of the enemy, in the pleasure form with Śrī-Lakṣmī. (7)

Then the king should do a great festival for five days. Since that every day Lord Vāsudeva should be worshipped. (8)

O Bhārgava! The Lord should be worshipped along with Sātvatas, Sāmvatsaras and Purohitas especially while singing and dancing. (9)

At the same time a Koṭi-home - (sacrifice with one crore oblations) should be done in such a way that O Bhārgava! it may come to an end in the month of Kārtika. (10)

Then the king should arrange a great festival and worship the lord, at the end of the last one third part of the bright half of the Kārtika month. (11)

He should worship Vaikuṇṭha and the lord in the form of Arcā - deity (image) or painted on the canvas. Then great donations should be given and similarly should be arranged shows of



wrestlers, Zallās (Cudgel-players) Naṭas (actors) and dancers. And the king should do all the yātrā-vidhāna, the rituals of Yātrā-pilgrimage. (13)

After doing this, the king should arrange a procession with healthy horses, chariots and elephants, in the Śarat-season when the terror is gone. (14)

In this way, a king should worship the best of the gods and the remover of miseries Madhusūdana (Kṛṣṇa) who has left all the signs. Worshipping him, the yātrā gives all the desired things. (15)

Here ends chapter 153 of the second part of Viṣṇudharmottara Purāṇa entitled "Cātur-māsya Vidhikathana" (the description of the procedure of four months of the rainy season) in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 154

### Śakra-Dhvaja-Varṇana

#### *(The description of the Flag of Indra)*

Rāma said—O the best of the gods! Kindly tell me who is asking how a king should nicely worship Śakra-Indra in the Bhādrapada month. (1)

Puṣkara said—O the best of Bhṛguṣ! In former times the demons defeated (shattered) gods in war. So they went to get the shelter of Brahmā, who is engrossed in the welfare of all the creatures. (2)

All the gods who are conquered by the demons, were stupefied. To them Brahmā said "you all together go to Lord Madhusūdana (Viṣṇu) in Kṣīra-samudra. He will do your welfare," Told like this all the gods went to Keśava in Kṣīra-sāgara. (3-4)

Then they saw Lord Vāsudeva, the spiritual master of the world, who is full of nectar, having the complexion of the cloud and holding a conch-shell, disc and club. (5)

Then the gods again and again satisfied that Lord o all, who is greatly fortunate and the only cause of the world. (6)

The gods said—We bow down to you - who have the eyes like lotus, who love the shelter-seeking person, who destroy the



strength and pride of the enemies of gods and give pleasure to Indra, the king of gods. (7)

Who have the garments like gold, the best flag of Tārksya, who lies down on the homestead of śeṣa-nāga and who are very dear to the heart of Lakṣmī - the goddess of wealth. (8)

Whose lotus like feet controlled the gems of the head (crown) of gods and demons, whose lotus-like hands are adorned with the beautiful blossomed lotus. (9)

O Lord! you are the only Lord of us, we are shattered by the demons. You are our resort that is why we (shattered by demons) have come to you. (10)

O the lord of the gods, kindly be pleased and kill those demons who, O god of gods! always cause pains to us. (11)

The Lord said—I give you this flag which will kill your enemies. Only on seeing it the demons will run away. (12)

Śrī Puṣkara said—Saying this Viṣṇu gave them a matchless flag, which was made of gold, very lofty, divine and it is said as the Śakra-dhvaja - the flag of Indra. (13)

Taking that the gods went to the place of demons. Hearing that gods had gone there all the demons came out with prepared army and similarly taking weapons. (14-15)

On seeing the army of the gods and the glorious Śakraketu—flag, by its lustre, O one with great luck! they became unconscious within a moment. Then the gods conquered the unconscious demons. (15-16)

Some wounded ran from all directions and entered the sea. Then the victorious Śakra-Indra worshipped the flag. (17)

After worshipping he gave the flag to Vasu-kings and the Vasus worshipped it with the rituals told by Garga. (18)

Satisfied with that, Maghavān-Indra said these words :

Indra said—Hereafter the other best kings who will perform Śakra-mahotsva (festival) together. O the knower of the religion! O Brahmin they also always prosper in different ways. (19-20)



wrestlers, Zallās (Cudgel-players) Naṭas (actors) and dancers. And the king should do all the yātrā-vidhāna, the rituals of Yātrā-pilgrimage. (13)

After doing this, the king should arrange a procession with healthy horses, chariots and elephants, in the Śarat-season when the terror is gone. (14)

In this way, a king should worship the best of the gods and the remover of miseries Madhusūdana (Kṛṣṇa) who has left all the signs. Worshipping him, the yātrā gives all the desired things. (15)

Here ends chapter 153 of the second part of Viṣṇudharmottara Purāṇa entitled "Cātur-māsya Vidhikathana" (the description of the procedure of four months of the rainy season) in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 154

### Śakra-Dhvaja-Varṇana

#### *(The description of the Flag of Indra)*

Rāma said—O the best of the gods! Kindly tell me who is asking how a king should nicely worship Śakra-Indra in the Bhādrapada month. (1)

Puṣkara said—O the best of Bhṛgus! In former times the demons defeated (shattered) gods in war. So they went to get the shelter of Brahmā, who is engrossed in the welfare of all the creatures. (2)

All the gods who are conquered by the demons, were stupefied. To them Brahmā said "you all together go to Lord Madhusūdana (Viṣṇu) in Kṣīra-samudra. He will do your welfare," Told like this all the gods went to Keśava in Kṣīra-sāgara. (3-4)

Then they saw Lord Vāsudeva, the spiritual master of the world, who is full of nectar, having the complexion of the cloud and holding a conch-shell, disc and club. (5)

Then the gods again and again satisfied that Lord o all, who is greatly fortunate and the only cause of the world. (6)

The gods said—We bow down to you - who have the eyes like lotus, who love the shelter-seeking person, who destroy the



strength and pride of the enemies of gods and give pleasure to Indra, the king of gods. (7)

Who have the garments like gold, the best flag of Tārksya, who lies down on the homestead of śeṣa-nāga and who are very dear to the heart of Lakṣmī - the goddess of wealth. (8)

Whose lotus like feet controlled the gems of the head (crown) of gods and demons, whose lotus-like hands are adorned with the beautiful blossomed lotus. (9)

O Lord! you are the only Lord of us, we are shattered by the demons. You are our resort that is why we (shattered by demons) have come to you. (10)

O the lord of the gods, kindly be pleased and kill those demons who, O god of gods! always cause pains to us. (11)

The Lord said—I give you this flag which will kill your enemies. Only on seeing it the demons will run away. (12)

Śrī Puṣkara said—Saying this Viṣṇu gave them a matchless flag, which was made of gold, very lofty, divine and it is said as the Śakra-dhvaja - the flag of Indra. (13)

Taking that the gods went to the place of demons. Hearing that gods had gone there all the demons came out with prepared army and similarly taking weapons. (14-15)

On seeing the army of the gods and the glorious Śakraketu—flag, by its lustre, O one with great luck! they became unconscious within a moment. Then the gods conquered the unconscious demons. (15-16)

Some wounded ran from all directions and entered the sea. Then the victorious Śakra-Indra worshipped the flag. (17)

After worshipping he gave the flag to Vasu-kings and the Vasus worshipped it with the rituals told by Garga. (18)

Satisfied with that, Maghavān-Indra said these words :

Indra said—Hereafter the other best kings who will perform Śakra-mahotsva (festival) together. O the knower of the religion! O Brahmin they also always prosper in different ways. (19-20)



And famine, cholera, epidemic and the danger of foreign rule - all these will perish when Śakra-mahotsava celebrations are done. (21)

Puṣkara said—O Rāma! Since then the kings do the Śakra-mahotsava, which destroy all the dangers, told by Garga. (22)

I tell you about Śakra-mahotsava, which gives wealth, fame, good name, the result of religion and destroys the enemies. Hence the kings should do it with all means. (23)

Here ends chapter 154 of the second part of Viṣṇudharmottara Purāṇa entitled "Śakra-Dhvaja-Varṇana" (the description of the Flag of Indra) during the discourse between Puṣkara and Rāma.

## CHAPTER 155

### Śakra-Dhvajotsava-Varṇana

*(The description of the festival of the flag of Śakra)*

Puṣkara said—The residence of Śakra is auspicious on an auspicious land on the eastern side of the royal camp in front of the river. (1)

One should establish a place for the flag of Śakra. It should be full of clear garments, beds and different colours. (2)

In the southern direction a canvas (painted) with Maghavana-Indra should be made; similarly on the left hand side of the canvas Śaci Devī-goddess Śacī - the wife of Indra should be made. In the bright half of the month of Bhādrapada (Proshṭha pāpa Nakṣatra) in the sequence of first day and so on. (3-4)

The Kings should continuously worship both of them. Then the king should bring the staff of Śakra with the rituals while entering the forest, in the chariot drawn by bullocks or by Vāyava (Aerial) men. (5-6)

O Rāma! The staff should be made of the wood Arjuna, Ajakarna, Priyaṇaka, Suradāru or Devadāru and similarly of Udumbara or sandal-wood or Padmaka. And if all the wood is not available the staff should be made of bamboo. O one knowing religion! it should be with gold and should be entered nicely. (6-8)



In the month of Bhādrapada, the eighth day of the bright half, O the killer of the enemies! O king! the staff of Śakra should be known proportionate to the sequence. (9)

If it (the staff) is four fingers less at the top, it gives Śarma (happiness). It should be cut by eight fingers at the bottom and throw it into the water and should go to the city taking it. At the time of its entry, the city should be decorated with flags and patākā and garland; water should be sprinkled on the main roads and children should be adorned and gods should be adorned along with actors, dancers etc. (10-12)

O Rāma! having worshipped the house and similarly worshipped by the citizens, followed by the king wearing nice garments and having fruits in the hands, should bring the staff in the city, on the eighth day with the sound of musical instruments and then before them they should bow down their heads covered with auspicious (clothes). (13-14)

The reverend persons should be worshipped up to the twelfth day. The king should observe a fast on the Ekādaśī eleventh day and should keep himself awake. He should do Jāgaraṇa - keep himself awake at night with the Sāṁvatsarika (astrologer), Mantries (counsellors), Purodhas (priests) and the citizens. (15-16)

O one with great luck! at various places the performances should be arranged and Madhu-wine or honey should be served. And at night the king should worship Śakra-Indra with dances and music. (7)

On the twelfth day the dutiful king should take a bath and perfume his head and raise the flag of Śakra with a machine (Yantra) in a group. (18)

That house with four pillars should be well governed. O one with great luck! It should be worshipped with full of fragrant things, flower garlands and corn. (19)

Every day the worship of the cloth (painted piece of cloth) and the staff should be done, with various oblations and the worship of Brahmins. (20)

Everyday the Purodhas should give oblations chanting the mantras of Śakra and Viṣṇu. Similarly every day Śakra should be worshipped with dancing and singing. (21)



On the twelfth day the king should worship Brahmins with a collection of money. O one knowing religion! particularly the astrologer and the priest. (22)

In (Utthāna) raising and entering the king should be Śakra. The priest knowing the time should chant mantras and worship the raised flag with various ornaments and with umbrella and similarly with garments, flower garland and money. (24)

O Rāma! the flag of Śakra should be worshipped in this way for four days and on the fifth day the flag should be lowered down with rituals of Visarjana, after honouring it with the army having four wings and carrying it in a group of three with the state elephants, it should be drown away in the river. (26)

The music with great sound of musical instrument is praised. The citizens and the villagers should do the (water) sports in the water and great festival should be held on the bank of the water (river). (27)

The king doing this ritual achieves an increase of money and vehicles and O Rāma! the group of his enemy perishes and he gets great pleasure of the lord of gods. (28)

Here ends chapter 155 of the second part of Viṣṇudharmottara Purāṇa entitled "Śakra-dhvajotsava-Varṇana" (the description of the festival of the flag of Śakra) during the discourse between Mārkaṇḍeya and Vajra in the Upākhyāna addressed by Puṣkara to Rāma.

## CHAPTER 156

### Indra-Dhvaja-Nimitta Śamana Varṇana

*(The description of the pacifying symptoms of Indra-Dhvaja)*

Puṣkara said—If the top of the Indra-dhvaja breaks or falls, if the staff of the Indradhvaja breaks, surely the king is killed. (1)

If the barrier falls or if the rope is cut, the same result should be known. And, O Brahmins, similarly if Mātṛkās are broken there is the danger of the army of a foe. (2)

If Bhauma - Mars is seen in the divine sky there will be calamity. Their result should be known extremely terrible. (3)



O Brahmin if a flesh eating bird (like a crow, vulture etc.) sits on the staff of Indra's flag, then the king dies or the country is destroyed. (4)

O the best of Brahmins! if the tools of the Indra-dhvaja is slightly damaged, it should be known that there will be miseries to the citizens or the country will be destroyed. (5)

For the purpose of the horse of Indra this is recommended in the scriptures that the sacrifice of Indra should be done again with the Indra-flag of gold. (6)

Giving the kingdom to the spiritual master the king should release the captives. Worshipping the flag for seven days it (flag) should be given to the Brahmins. (7)

The peace (śānti) of Indra should be done and the sacrifice of Indra should be done and great feasts should be given to Brahmins every day. (8)

Cows should be given to the best of Brahmins, with gold, houses and silver. By doing this the sin is pacified and the prosperity of the king starts. (9)

Here ends chapter 156 of the second part of Viṣṇudharmottara Purāṇa entitled "Indra-dhvaja-nimitta-śamana-Varṇana" (the description of the pacifying symptoms of Indra-dhvaja) during the discourse between Mārkaṇḍeya and Vajra.

## CHAPTER 157

### Śakra-Stava-Varṇana

#### *(The description of the praise of Indra)*

Rāma said—O the best amongst the persons knowing all the religions! I want to hear the mantras which a king should chant while observing fast for pleasing Śakra-Indra. (1)

Puṣkara said—Here nicely this whole mantra, which destroys all the sins and which should be chanted by a king when the flag of Śakra is raised. (2)

O Indra, who has conquered the enemy and killed Vṛtra, punisher of the Daitya pāka', you are the best. O the lord of gods, O one with great luck! you have become prosperous. (3)



You are the eternal lord, engrossed (interested) in the welfare of all. You are having endless lustre, without any impurity and you are the promoter of fame and victory. You are not only god but you are always the lord. O one who is worshipped by gods, kindly rise up. (4)

Lord Brahmā who is self-existing and who is the grand father of all, Rudra who holds the Pināka bow and who is arrogant and praised by eight and similarly the Urukrama (far stepping) Viṣṇu who is the leader and creator of Yoga - all these with immense strength may always increase your splendours. (5-6)

Lord Brahmā has no birth or death and is the eternal creator, Kārtikeya, the son of Pārvatī and the fire consisting of splendour and soul of Rudra who holds Śakti and the club and who has six faces who is fit to be praised in a hundred ways and who gives boons and who is - Vibhu (omnipresent) may increase your lustre. (6-8)

Skanda god, the general of an army, worshipped by the principal gods. The Ādityas, sun gods, Vasus and Rudras and Aśvinas who are the gods to be worshipped, similarly Bhṛgu, Angirā, Viśvedevās, the multitudes of Marutas, three Lokapālas and the moon, the sun, the fire, the wind, the gods and the sages and Yakṣas, Gandharvas and the demons, the oceans, the mountains, rivers and the creatures, may increase the lustre, penance, truth, wealth and beauty (Lakṣmī, Śrī, Kīrti) and O Indra, (husband of Śaci) Śakra, be victorious and may always give victory to you and give auspicious things to you; may you be pleased with kings, Brahmins and the people in all respect. (9-13)

By your mercy this world always becomes full of grains, you become auspicious, remove the obstacles and be pleased very much with these people. (14)

O the king of gods, I bow to you, O the killer of Bala (army)

I bow to you. O the killer of Namuci, the husband of Śaci (Indra) having one thousand eyes I bow down to you. (15)

You are the only goal of all the people. O the lord of the world, you are the supreme soul of all the persons. (16)

O Purandara—Indra you are the noose to make a road. You are not small. You are the cloud, you are wind, you are the fire and lightning in the sky. (17)



Here you are the intelligent which is not hampered, you are my hand, Pratardana (Viṣṇu). You have an extraordinary and terrible Vajra - the thunderbolt and you are the resounding Balāhaka thunder cloud. (18)

You are the creator of the worlds and the destroyer and invincible. You are the light of all the worlds and you are the Sun (Āditya) and Vibhāvasu. (19)

You are a great wonder and you are the best of all gods and their kings. You are Viṣṇu, you are Indra with one thousand eyes and you are the clever god. (20)

You are the nectar and you are supremely the worshipped god and salvation. You are an auspicious time; you are existence, you are a small moment and you are again a moment. (21)

You are white (or the priest); you are much, and you are kalā, the phase of the moon, (or the fraction of moment, or the arts), you are Kāṣṭhā (Name of goddess) and similarly Truṭī (a goddess), you are the year, and you are months and days and nights. (22)

You are the excellent earth with mountains, creatures, the sun, darkness and sky, the sea, the whole fish, the oceans, many crocodiles and the families of the large fish. (23)

You having great fame, are worshipped by great sages. Being pleased by the praise given by the great sages, you drink the Soma juice and accept oblations offered in the sacrifices for prosperity. (24)

For the result you are always worshipped with sacrifices by the Brahmins and for Bheda (difference), O the reservoir of strength, songs are sung about you. For you the Brahmins engaged in sacrifices study the Vedāṅgas with all the four Vedas. (25)

O the owner of Vajra, the thunder-bolt, the hider of the world, the killer of Vṛtra and slayer of Namuci, residing in Kṛṣṇa, a saint in garment or residence, you are one who discriminates between truth and falsehood in the world. (26)

I always bow down to this lord of three heavens and three worlds, Purandara (Indra), to whom the carriages of gods, yoked with the horses born from the divine water and belonging to Vaiśvānara. (27)



You are the ancient Puruṣa, Viṣṇu who is not born and changed and is eternal; you are Varāha, the Boar incarnation, Yama, appropriating everything (Viṣṇu), Fire with a slender body, a thousand-headed and hundred anger and sacrifices. (28)

Let our heroes be on the left hand side, who bow to the Kavi (poet), fire having seven tongues, protector Indra, Sun, the lord of gods, Indra winning heart and who killed Vṛtra and Supena. (29)

I always bow down to Indra who is the protector, the cause and soul of the senses, the chief in the world and Hiraṇya-garbha, the lord of the worlds, the best of gods, fit to be praised and the incarnation of joy. (30)

O one with great soul! One who praises this song of praise of the best of the gods, the king of gods with controlled senses, gets his desired things which are attractive to the mind and goes to heaven in a different body. (31)

Here ends chapter 157 of the second part of Viṣṇudharmottara Purāṇa entitled "Śakra-Stavana-Varṇana" (the description of the praise of Indra) during the discourse between Mārkaṇḍeya and Vajra.

## CHAPTER 158

### Bhadrakālī Pūjā

#### *(The worship of Bhadrakālī)*

Rāma said—O the best of the men! By which rituals should a king worship Bhadrakālī, on the ninth day of the bright half of the Āśvin month? (1)

Puṣkara said—One should make a beautiful house (temple) of Bhadrakālī in the North-east direction, in one's own residence and should adorn it with variegated clothes. (2)

Bhadrakālī should be drawn on a canvass and O Brahmin! she should be worshipped, on the eighth day in the bright half of the month Āśvin and then should worship weapons, armours etc. and umbrella (Catra) and the flag. All the signs of kingship and missile weapons also should be worshipped with beautiful flowers, fragrant things, fruits and eatables and dinners and many different sights and gifts. (3-5)



The king should keep awake there at night. In this way one should worship the goddess who has motherly love towards the devotee. (6)

The goddess Kātyāyani, who fulfils the desires, who is in the form of a boon and who gives the boon, when worshipped bestows all the desired things upon the king. (7)

Having worshipped the chief one in the world in this way the king should go on a pilgrimage. He with other persons also obtains the highest accomplishment and Maheśa with the help of the power of money. (8)

Here ends chapter 158 of the second part of Viṣṇudharmottara Purāṇa entitled "Bhakdrakālī Pūjā" (the worship of Bhadrakālī) during the discourse between Puṣkara and Rāma.

## CHAPTER 159

### Nīrājana-Śānti-Varṇana

#### *(The description of Śānti called Nīrājana)*

Rāma said—O most virtuous, I desire to hear about Nīrājana, ritual from you. O lord! how should the peace (Śānti) of the king be done in Nīrājana? (1)

Puṣkara said—A king should make a beautiful and extensive resting place, in the North-east direction of the city. (2)

It should be covered with mats and spread over by the kuśa grass and adorned by patākās (emblems) and flags. And in front of it, three auspicious toraṇas should be made. (3)

O the best Bhṛgu, the Torāṇa should be made sixteen hands in height and ten hands in width. (4)

On the right hand side of the toraṇa a resting place - Samāśraya should be made, where there should be the worship of the deity and the rituals of the Havana (sacrifice). (5)

O you born in the family of Bhṛgu! Eight hands in measurement utṣedha (height) should be made on the left hand side of the ulmukas (fire brand). And a kūṭa (heap) should be made of dry (hay). (6)



The middle toraṇa should be adorned with five-coloured cotton threads having a hundred knots. In the middle toraṇa (a madhyagā) having a hundred pāśas should be done. (7)

After covering it with kuśa grass, it should be covered with mudā (joy). By all means the crossing over it by all the creature is forbidden. (8)

It should not be jumped (crossed) over till it is crossed once by the elephant, when the sun comes to Svāti constellation leaving citrā constellation. (9)

Since then it should be done till the sun comes in Svāti constellation. O the best of the Brahmins every day the gods should be worshipped in the Āśrama. (10)

Brahmā, Viṣṇu, Śambhu, Śakra, Anala (fire), Anila (wind), Vināyaka (Gaṇapati) Kumāra (Kārtikeya), Varuṇa (the god of water)

Dhanada (Kubera) and Yama (the god of Death). (11)

O one with great luck! Viśvadevās and Uchaiśravas (the horse of Indra) and eight great elephants should be worshipped. Hear their names from me. (12)

Kumuda and Airāvaṇa, Padma, Puṣpadanta and Vāmana, Supratika and Añjana and Neela these eight are born of divine mothers. (13)

Similarly a priest should worship the constellation of the Bear. Then all priests joined together should offer oblation in the fire. (14)

O one with great hands! It should be done while chanting the mantra of the desired gods according to the songs of the gods and to the gods whose mantras are not known (it should be given) with Praṇava - Omkāra. (15)

And O one knowing religion! the fire-wood of the trees whose juice is like milk and yellow, mustard, ghee, sesamum seeds, rice should be offered and then water pots with fragrant water should be prepared and the pots adorned with vegetations should be worshipped with flower garlands and fragrant things. (16-17)

Then they should be wrapped with the cloth having threads of five colours. The water pots, prepared before, with bhāṭā, paddy,



mustard, vacā, kuṣṭha and priyaṅgu, in the western side of the toraṇa, then they should be bathed with best elephants, made sacred with mantras. (18-19)

O one with great luck! then the horses should be adorned and then Abhiṣeka (pouring sacred water) of the elephant and the horse should be done. (20)

Then the Anna-piṇḍa, (the balls of corns) enchanted by the priest should be given. The courtesy of the king (in welcoming) is praised. (21)

In abandoning it, it should be known that great danger arise. Then at first the elephant should be made to go out of the toraṇas. (22)

O Rāma! There also at first Abhiṣeka should be done on the best elephant, before that a śatapāsī (a bird catcher or an elephant) (a pañcanakha) man (should be sprinkled). (23)

If somebody else crosses (passes) over it then it suggests the death of the king. If it is crossed over by a cow, a donkey or a camel it should be known that there would be a famine. (24)

If the king's elephant crosses over it with the left leg something good happens to the king, to the priest, to the minister or to the prince. (25)

When the other one crosses it, it foretells the death of the king. If it is crossed over by the right leg it indicates the victory of the king. (26)

When the she-elephants of the king go out, then she should be with you. Then all the elephants should be made to go eastwards through the toraṇas. (27)

O one with great luck! O the best of the men! Then the weapons, the umbrella, the flag and the other signs of the king which are there. (28)

The weapons should be placed in the Āśrama - residence and should be worshipped, they should be circumscribed with the thread having five colours. (29)

O Bhārgava! The Purohita (priest) should tie it to all the elephants of the king and the horses, while chanting "Dūṣyāddūṣ yeti" mantra. (30)



Then the elephants and horses who are kept there till the sun comes in Svāti constellation should be taken to their own residence. (31)

O Rāma! They should be always worshipped. They should not be rebuked or beaten. And the signs of the kings should be always worshipped in the Āśrama. (32)

Similarly, O Brahmin! Every day Varuṇa should be worshipped in the water, according to the rituals. Similarly at night the sacrifice should be done with the best offerings for the ghost. (33)

The Āśrama should be protected by the man having weapons in the hands and the Sāṁvatsara (astrologer) and the Purohita (priest) should always live in the Āśrama. (34)

The chief physician of the horses and the best physician of the elephants and the initiated persons should stay there with the Brahmacārī. (35)

The day on which the sun moves towards Viśākhā leaving Svāti constellation, on that day particularly the vehicles should be adorned. (36)

The signs of the king, held in the hands of men, elephant, the horse, umbrella, sword or five drums should be worshipped. (37)

O one knowing the time (Kālajña) and knowing the religion (Dharmajña) should enchant the flag and the Patākā. And after enchanting them all, they should be placed on the elephants. (38)

Then the astrologer and the Purohita (priest) should ride on an elephant; the main physician of the horses as well as the best physician of the elephants should be sent off. (39)

The king should offer oblations and mount on the horses coming out of toraṇa; he should offer oblations and mount on the elephant. Coming out of the toraṇa, the god should be abandoned. The king discharging the oblation with proper rites mount on the elephant. (40-41)

All should be adorned with gems and should be fanned with chauris and there should be constant illumination by a multitude of torches. (42)

The king should circumscribe thrice with the retinue and with all the armies (with four types of the army) with the tumultuous



sound of Kṣveḍā (buzzing in the ear) and with resounding of all types of musical instruments. O the best of the men! with galloping, joyful foot-soldiers the king should go to his residence with the army in the forest. (43-45)

After worshipping men, he should discharge everything from the house. A king should do this Śānti called Nīrājana. O Rāma! it brings welfare and increases men, elephants and horses. It gives corns and prestige. That Śānti is matchless which kills the enemies and brings happiness.

O the valiant among Bhrgus! The king should do it in order to bring prosperity to the nation. (47)

Here ends chapter 159 of the second part of Viṣṇudharmottara Purāṇa entitled "Nīrājana-Śānti-Varṇana" (the description of Śānti called Nīrājana) during the discourse between Puṣkara and Rāma.

## CHAPTER 160

### Mantrādhyāya-Varṇana

#### *(The description of the chapter on mantras)*

Rāma said—O one without sins! Kindly tell me about the mantras of enchanting the umbrella, flag, elephants, Patākās, swords and big drums and bows. (1)

Puṣkara said—O one with great luck! You hear the mantra which lord Parāśara the best of all religious persons formerly told to Gālava. (2)

Parāśara said—As the cloud covers this earth for its welfare, similarly may you cover the king for victory, health and prosperity. (3)

This is catra-mantra (shelter).

Parāśara said—You are the king amongst the family of Gandharvas; you do not become a stigma to the family of Brahmā and by the influence of the Soma (Moon), Varuṇa, Agni and Bhava (Śankara) and the lustre of the sun and the penance of the sages and by Brahmacarya celibacy of Rudra and by the strength of the wind. You remember that you are the son of a king. You also remember the kaustubha gem. (4-6)



O horse! You misbehave in the battle or on the way and by that sin you immediately attain that destination (hell) which the killer of a Brahmin and the killer of the father and killer of the mother and similarly one who tells a lie for the sake of land and the Kṣatriya who runs away (from the battle-field) attains, when the sun; the moon and the wind witness that bad action. If you do not do that bad thing, may you conquer the enemies in the battle and become happy with your master. (7-9)

Here ends Aśva-mantra (The mantra of the Horse).

Parāśara said—O very heroic flag of Śakra-Indra! Suparṇa - having nice wings, Garuḍa, the son of Vinatā, the flag of Nārāyaṇa, the son of Kaśyapa, who brought nectar, the enemy of the serpents, the carrier of Viṣṇu, who cannot be known and who is difficult to be fought and who kills the enemies in the battle and who has the speed like wind perch on you. May he protect our warriors along with the horses, armours and weapons from the great enemies. (10-12)

Here ends Dhvaja mantra (the mantra of the flag).

Parāśara said—Mahā Gaja (great elephant) Kumuda, Airāvaṇa, Padma, Puṣpadanta, Vāmana, Supratika, Añjana and Nīla - these eight are of divine birth. (13)

Their sons and grand-sons take resort in eight-vasus (Dhanāni), Bhadra, Manda, Mṛga and Gaja and Saṅkārṇa - these were born in each and every forest. O Great Elephant remember that heritage. May you be protected by Vasus, Rudras, Ādityas along with the group of Maruts. (14-15)

O the lord of elephants, protect your master and keep your promise (Samaya) (or rise to the occasion). Get victory in the battle and obtain welfare. (16)

You get beauty from Soma (Moon), strength from Viṣṇu, speed from wind, stability from Meru mountain, Victory from Rudra and fame from the god Purandara-Indra. (17)

O elephant! In the battle the directions may protect you along with the gods. And may Gandharvas along with two Aśvinikumāras always protect you from all sides. (18)

Here ends Hasti (elephant) mantra.



Parāśara said—O Patāka (Banner)! The fire god, Vasus, Rudras, Vāyu (wind). Soma (Moon), the sages, Nāgas, Kinnaras, Gandharvas, sacrifices, the group of ghosts and the planets. The Pramathās along with Ādityas, the Lord of the Ghost along with the Mātṛukās, Skanda (Kārtikeya) the commander-in-chief of Śakra (Indra) and Varuṇa - all who have taken resort to you, burn all the enemies and may the king desire victory. All the tricks made by the enemies and the wicked things that are around fall on the enemies killed by your lustre as it happened at the killing of Kālanemi and as it happened at the fall of three cities, as at the killing of Hiranyakaśipu and all the demons. You are similarly adorned today; you remember your promise and shine out. (! )-23)

Seeing blue and white elephants, you quickly destroy the enemies of the king, who are conquered in the battle with different diseases and terrible weapons. (24)

You are called by the name Pūtanā, Revatī and Kālā ātrī. O Patākā, you soon burn the enemies, who are under you. (25)

Here ends mantra of Patākā.

Parāśara said—O sword! Asi, Viśasana, Khaḍga, Tikṣṇadhāra, Durāsada, Śrī-garbha and Vijaya and similarly, Dharmācāra - these are your eight names, given to you by Brahmā himself. You are the Kṛttikā constellation and the spiritual master Maheśvara you have received body from the Rohiṇī and strength from Janārdana. The father Pitāmaha Brahmā may always protect you. (28)

Thus ends mantra of the sword (khaḍga).

Parāśara said—O the armour! O one giving honour! You give protection to the religious army, in the battle, O one without sin; I am fit to be protected by you, protect me. I bow to you. (29)

Thus ends mantra of the armour.

Parāśara said—O dundubhi - big drum, you make the heart of the enemies tremble with your big sound and similarly, you increase the victory of the army of your king. As the śara-vāraṇas (shields) become glad with the sound of the clouds similarly you terrify our enemies in the battle. The end of the mantra of the drum (Dundubhi). (30-31)



Parāśara said—O the chief of all the weapons! O the killer of the enemies of the demons. O bow! You always protect us with the best arrows. (32)

The end of the mantra of the bow (cāpa).

Puṣkara said—O the brave amongst men! I have narrated to you the mantras as they are bringing victory when chanted. When enchanted by these mantras the successful army marches forward unhampered. (33)

Here ends chapter 160 of the second part of Viṣṇudharmottara Purāṇa entitled "Mantrādhyāya-Varṇana" (the description of the chapter of mantras) in the discourse between Mārkaṇḍeya and Vajra related to Rāma by Puṣkara.

## CHAPTER 161

### Dhṛta-Kambala Śānti-Kathana

#### *(The description of Dhṛta-Kambala Śānti)*

Paraśurāma said—O Lord! Kindly tell me the Śānti called Dhṛtakambala, which for victory is the best of kings should get by the Purodhasa (priest). (1)

Puṣkara said—In the North-east direction of the city, in a beautiful place near a reservoir of water the residence of Śānti should be made. (2)

It should be very wide and adorned with various clothes. The king should go there when the moon goes in the Punarvasu constellation. (3)

O one with great luck! Making the Astrologer and the Purohita - priest to go in front one would chant the mantras of Abhiṣecana, sprinkling water, which I have formerly told. (4)

The Purohita (Priest) should prepare the place for gods etc. He should prepare it with main maṇḍala designs made of fragrant things. (5)

Then O Brahmin! The persons who are bathed (initiated house holder) along with all the Brahmins should invite gods. (6)

Then the king and the priest should worship all the invited gods with fragrant things, flower garlands, food grains and prosperity. (7)



The three observing fasts having worshipped pass that night there in a group. (8)

Then the Purohita (priest) should perform Nairṛtaka - rituals at that place when three fourths of the night is left. It gives peace. (9)

Hearing ten good qualities the king should be bathed before that Siddhārtha - utsādhita (made of white mustard) bath should be done. (10)

The kālavit - astrologer should chant, the pot full of ghee, with this mantra : "The ghee is very good for lustre. The ghee brings supreme lustre. The ghee is the food of gods. This world is renowned due to ghee. With it the space and the heaven are held up. It destroys the sin. (12)

All those (sins) are destroyed by the touch of the ghee - Then the astrologer and the priest should take the king who had taken Virūṣita (smeared over) bath to the altar for the bath. The altar for bath should be adorned with the flower of lājā and beautified with four pitchers filled up in various directions. They should be covered up to the neck with the hides of the bull, elephant or lion or the tiger. And O Rāma on those hides Bhadrāsana should be placed. (13-16)

Then the kings should cover the well settled king with the cotton cloth then with Āvika and then by Kṛmija (woollen and silk). (17)

Then the sarpiṣa should sprinkle from the full pitchers on him. A group of eight pitchers or of twenty-eight, O Rāma! or one hundred and eight or the multiple of it. Then removing the cloths, the priest should angrily pierce the enemy made of clay, on the altar and with a trident. (18-20)

Then giving the pitcher of the king the Sāmvatsara himself should worship it with Abhiṣeka - mantras. And the soundly prepared pitcher should be placed before Jyotiṣmatī, Trāyamāṇa, Abhayā, Aparājītā, Jīvā, Viśveśvari, Pāṭhā, Samaṅgā and similarly Abhayā, Sahā, Sahadevā and Pūrṇakośā, Śatāvarī, Ariṣṭikā, Śivā and Bhadrā. The Kalaśa- pitcher should be filled with Brāhmī, Kṣ emā, Ajā, all the seeds and gold, auspicious things, all the vegetations and juice which are available, the gems, all the fragrant things, bilva and savikantaka. (21-24)



Taking the bath in this way, one should see one's face in the liquid ghee and pay homage wearing washed garments, doing mangalāabhana touching auspicious things sitting nicely, one should worship gods etc. one by one and the priest should give oblation, of ghee purified by them Omkāra mantra, to the fire, while uttering the names in the dative case of the gods. Then the weapons and the carriages should be worshipped. (25-27)

Then having worshipped the symbols of the kingship, adorning one's own body, he should bring anulepana while chanting the mantra "Gandha-dvāra" etc. (28)

One should receive nice garments enchanted by the Śrī-sūkta. For flowers the mantra should be "Śrīyam dhārmayi dehi" etc. (29)

The scriptures say that for adorning the body the mantra is "Rāyaspoṣa" etc. Then smearing the body, one should wear a fragrant and pleasing garland. (30)

Having done the worship of Keśava-Kṛṣṇa one should go to the fire-place. On the northern side of the fire the rituals described before should be done. (31)

The simhāsana-throne with beautiful covers should be put on the back side. O Rāma then the hides should be placed before the neck. (32)

On the hides of the ox, of vṛṣadamśa (having strong teeth) elephant Pṛṣata, those of the lion and tiger should be placed after that; the king should be seated. While chanting the mantra "Dhruvādyauḥ" etc. Then the king and the priest should hold the darbha-grass and the Brāhmins should weave the darbha lying in their hands. Then the purodhas should offer pure ghee in the fire with Brāhma mantra. (33-35)

Then a Tantra called 'Uttama' should be done, with Raudra, Vaiṣṇava, Vāyavya-Śākra-Saumya along with Vāruṇa and Bārhaspatya. (36)

After that the Daivjña (astrologer) should give send off (Visarjana) to gods (while chanting) "Yāntu deva-gaṇāḥ sarve sānugāḥ saparicchadāḥ" O the group of gods you please leave with your servants and with the Paricchadās (paraphernalia). (37)



Taking the worship from the king for going to the city the king should worship the astrologer and the Purohita (priest) with money and then Dakṣiṇā should be given to the Brahmins. Then performing Maṅgalālabhana the king should go from the house, taking a sword in his hand, sitting on an elephant and with the shouts of Śānti-peace. (38-39)

O the hero amongst the men! I have narrated to you the Śānti, which is successful, giving prestige and destroying the enemies, bringing happiness, bringing prosperity to the nation. The king should perform it as it also brings prosperity of Religion. (40)

Here ends chapter 161 of the second part of Viṣṇudharmottara Purāṇa entitled "Dhṛta-Kambala-Śānti-Kathana" (the description of Dhṛta-Kambala-Śānti) during the discourse between Mārkaṇḍeya and Vajra narrated to Rāma by Puṣkara.

## CHAPTER 162

### Sāmvatsarābhiṣekādhyāya

Rāma said—Kindly tell me about the Sāmvatsarābhiṣeka of the king. O God! You can see all the doubts in it. (1)

Puṣkara said—A Brahmin should do Pratisāmvatsara Abhiṣeka in the constellation of the coronation of the king. The coronation should be done according to the coronation rituals. (2)

It gives corns, prestige and good luck. It kills the enemies and increases growth. The Varṣābhiṣeka brings happiness and prosperity to the king. (3)

Here ends chapter 162 of the second part of Viṣṇudharmottara Purāṇa entitled "Sāmvatsarābhiṣekādhyāya" coronation called "Sāmvatsara" during the discourse between Puṣkara to Rāma.

## CHAPTER 163

### Yātrā-Śakuna-Varṇana

*(The description of the omens at the time of marching)*

Rāma said—O Lord! Knowing all the religions and the best of the persons who know all the scriptures kindly tell me the procedure of Yātrākāla - the time of marching. (1)



Puṣkara said—When a king thinks that he will be attacked by a powerful enemy and he shall be attacked from the rear (when he thinks) then he should prepare for marching. (2)

Now I have become strong by the servants and my power is great. I am capable of protecting the capital, then he should arrange for marching. (3)

Or he should reserve his surplus army for the enemy attacking from the back at the (Mūla) capital and march on or the king should march, forward in the month of Caitra or Mārgaśīrṣa. (4)

In Caitra the crop is pleasing, in Śārada it destroys the growth. The same is the reverse if the king marches in Mārgaśīrṣa. (5)

Or he should march on when the enemy is in some trouble, such a chance (of time) is very rare, when he is very much tormented, by the calamities rising from heaven, sky and the earth. (6)

When he is tormented by the torture of six bears of constellations or the planet, the king should march on the direction in which a burning meteor is going or the direction in which an earthquake goes or the direction in which the smoke of the tail of the comet points or from where the noise of the wind is heard. (7-8)

A king should quickly march towards the enemy when his enemy's army is in some trouble or is pained by a famine or there is some internal (dissatisfaction and) anger. (9)

He should conquer the army (of the enemy) which is infected with lice and flies, having many obstacles and loop-holes which is atheist-not believing in god, which has broken the decorum and which speaks inauspicious things, whom the nature (or ministers) have left and wishes to make compromise and is divided in itself. (10-11)

O one knowing the religion! A king should send his army towards the king who is in trouble, then he should go forward with unblemished persons. (12)

Where do you go? Wait. Do not go. What is the use of going there? And such words and others bring calamity. (13)

The bathing of the crow etc. and their (sitting) on the flag etc. is reproachable. The falling of the carriages and similarly that of



the garments (? weapons) and hitting on the head while going out from the door etc. and falling of the cloth of the umbrella, flag etc. is similarly inauspicious. (14-15)

The sight of the inauspicious omens in the beginning brings destruction. The learned should worship Keśhava and similarly Madhusūdana. (16)

If then one enters the house it is unfavourable. O sinless! Now I shall tell you eight desirable (auspicious) things. White flowers are the best. Similarly a full pitcher, O Bhārgava! all the things born in the water, fishes, meat and big fishes, cows, horse, elephants and an animal and gods, friends, Brahmins and burning fire, prostitutes, former great teachers with great luck etc. and the things obtained from the cow. Gold, silver and copper and all the gems. O omniscient all the medicines and Vacā and the mustard, auspicious man, a carriage and Bhadrāpīṭha, a sword, an umbrella, banner, clay, a weapon, all the symbols of kingship, a dead body (without weeping), Ghee, curds, milk and various fruits, auspicious Svastika Nandyāvarta with kaustubha, rivers drawn in the pictures and other auspicious things, unbroken barley-corns and the belonging to the face (Mukhayās) the mirror, pleasing eye-ointment and cosmetics and money, conch-shell, sugarcane, eatables and auspicious speech the sound of musical organs of the mouth, which is grave and attractive and the Gāndhāra, Śaḍi and Rṣabha Svaras and the vehicles they are praiseworthy. (16-26)

O Brahmin—Sandy dry wind supported by all the directions and pratiloma (unpleasant) and the lowered (nīca) should be known as producing fear, but favourable gently, greezy and pleasant in touch brings happiness. While rough, having unpleasant voice, swords and crow-vulture etc. are reproachable. (27-28)

The rain with cloudy clouds having sound like the roar of the elephant are praiseworthy. Similarly anuloma (regular) lightning and the rainbow (the bow of Indra) are also like that. (29)

But Halo (round the sun or moon) at the time of raining is not praiseworthy. The anuloma grahas - (successive) planets and particularly the sun (the lord of the day) is praised. (30)



The belief in god, faith and the worship of the honourable persons and O one knowing the religion! The things which are liked by the mind and praiseworthy. (31)

Here the satisfaction of the mind is the 'supreme sign of victory. The mind is pleased even by one of all the signs. (32)

The eagerness for vehicles, great joy of mind, the achievement of good dreams, the gladness of the mind, the news of getting auspicious things. O Rāma, these signs should be known as bringing victory always. (33)

Here ends chapter 163 of the second part of Viṣṇudharmottara Purāṇa entitled "Yātrā-Śākuna-Varṇana" (the description of the omens at the time of marching) during the discourse between Mārkaṇḍeya and Vajra.

## CHAPTER 164

### Śākuna Varṇano-Nāma

#### *(The description of omens)*

Puṣkara said—The questions asked at the time of march indicate the good or bad results of the man and the country and the city. (1)

On the way when the traveller king in the army sees the deity the Sun, the successful Minister should fight with equals in caste and learning. (2)

All the results of the sin are fiery while the auspicious results are considered to be peaceful. Six kinds of dīptatā of omens are suggested. (3)

The time, direction, place, the instrument the distinction and the sequence of first and second should be known as strange. (4)

When a nocturnal creature (generally moving during the night) moves during the day and a creature moving during the day moves during the night, controlling the rogue and the bear who are cruel and having splendour. (5)

It should be known that the direction in which the sun will go is darkened, in which it stays, is burning and which is left is considered as glowing as burning charcoal. (6)



In the scriptures there are three Dīptās, similarly there are five Śāntās. In the Dīptā direction Dīgdīpta Śākuna-omen is praised much. (7)

O the best of Brahmins in the village, of the forest, in the forest, of the village and similarly in the Nindita-pādapa (forbidden tree) and in the country, inauspicious should be known as Deśa-dīpta. (8)

Improper behaviour in one's own race or caste is illustrated as Kriyā-dīpta, thereby Dīptā is called Bhinna-Bhairava-Niḥsvanaḥ. (9)

Similarly the only dinner of meat should be known as Pratidīpta. Dīpta-Śānta illustrated is praised with all the differences. (10)

That whose result is said with difficulty is called Mīśrā - mīśra. Cow, horse, camel, donkey, dog, female-parrot, lizard (house) Naṭikeṣāṇsa (?) skin etc. are called the residents of the village. (11)

The goat, Viśukra the best of serpents or elephants, donkey, he-buffalo and the crows are expressed as Grāmyāranya of both village and forest; all others are the wild animals of the forest. (12)

Mārjarakta Kṛṣo belongs to the village and the others belong to the forest. All should be always known by their differences. (13) Śrīkaṇṭha (having a beautiful throat), peacock, cakravāk and pigeon (Hārīta), crows, kulāla (a wild cock), cock, hawk, Fāṇṭava, Jala-vānaraḥ (living in water) Saśaghna (killer of a hare), sparrow, black-one, cuckoo, cāṣa, bhāsa, kapiṇāla, Tittīrī, Satapatra, three types of doves, Khañja, Riṣakuda, Atyūha Śuka parrot, Aṇḍivaha, Tiktaka, Bhāradvāja and Sāranga, these should be known as Divācarā - creatures moving about during the day. (14-16)

Valgu, the owl, the rabbits, Śarabhotkrośa and Picchala, Māṣika, Pingali and the crow are called Rātrī-cāri (moving about during the night). (17)

The swan, goat, deer, cat, mangoose, bear, snakes, wolf, lion, tiger, camel, dog, boar, horse - Śvāvit, Pṛthuta, Gomāyu, Ghṛta, Kokila cranes, horse, elephant, men, thieves - move during day and night (both). (18)

While going to the battle-field all go in the front to accompany. If they move after the victorious one it is said that they bring victory. (20)



When one goes home, they may be kept before. If on the left there is a quarrel for dinner, it tells about the insult of the king. (21)

In the carriage their sight along with the birds gives money. The thieves and the peacock without its sound suggest some fault. (22)

Similarly if Kapil standing on the right hand side vomits it is the best, if at the back it gives reproachable result, but there (at the back)

Tittīri (a partridge) is praised. (23)

Eṇa—black deer, boar, Pṛṣata—spotted antelope, if they cross from left to right side, they always bring bad results and so are reproached. (24)

The wolf, jackal, tiger, lion, cat and donkeys going from the right to the left produce good results. (25)

Black female jackal, Ralā (a bird), musk-rat, yellowish house lizard, a fat female boar and Punnāmāna come from left and Śrī sañjña, cāṣa, Bhaṣaka, monkey, Śrī Kaṛṇa and cikṛaka, monkey, Pippikā and Ruru hawk from right and Jāhaka, snake, Śaśakroḍa and Godhāś praise is auspicious, but the sight of the monkey and the bear is not desirable. (26-28)

The former omens giving result to the marching, become fruitful on that day or on another day. (It is said by the wise). (29)

O Brahmin! Drunken, beggar and lustreless boys and border-rivers should be known as fruitless. (30)

If the female jackals howl once, twice, thrice or four times some good thing happens. It is said that if it howls five or six times it is bad. (31)

If seven times it is good but after that it becomes fruitless. But that horripilation is dangerous to the vehicles of the men. (32)

That bringing out fire-flames and having the mouth like that of the burning sun, the sun should be known as increasing danger. If Śāranga is seen at first it tells of auspicious things in an auspicious country. (33)

The men who see the omen according to the rituals on the first day, the whole year of the man, a good or bad thing happens. (34)



Similarly a man should know the result of the year seeing the Śārangaka on the head of a snake. (35)

Surely he gets whatever has been wished for the mind. He should seize the city from the road by which many crows enter in the city. (36-37)

If in the camp of the army a crow is killed, the camping there at night indicates dangers which cannot be crossed. (37-38)

If the shadow, body, vehicles, shoes, umbrella and garments etc. are contracted, deaths occur by its worship, but if its excrement (Viṣṭā) is done it is auspicious, if the crow living there comes in and goes out from the door. (38-39)

If the knower of the fire throws red and burnt substances on the house, then dust should be thrown before, as it indicates bondage. (40)

O Bhārgava! If one finds yellow and white substances of gold and silver, their achievement should be suggested. (41)

One who takes it, O best of Brahmins! O Rāma! he suffers loss. Otherwise he gets money, by eating meat. (42)

By giving up a deer one gets money and by giving gems one gets a big kingdom. If the crow becomes favourable while going and by giving one becomes like Karna. (43)

If really one takes money, it should be known as unfavourable and dangerous. (44)

If while marching a crow comes from the opposite direction, it sabotages the marching. If the crow comes from the left, it is said in the scriptures that it fulfils the aim, but if comes from the right it brings destruction. (45)

The crow going from the left naturally is the best and it is said in the scriptures that one going from there is of the middle order, unnaturally going from the left prevents from going. (46)

One (crow) engrossed in the house informs that the aim of marching is desirable. The crow with one eye or leg seeing the sun is dangerous. (47)

One living in the hollow brings a great disaster. The crow seen on a boar at the end of the mud is not auspicious. (48)

The crow is not to be killed and its whole face fulfils all the aims. O the son of Bhṛgu! Other birds should be known as this crow. (49)



O Rāma! Skanda-Kārtikeya etc. standing and the dog kill the enemy. The sitting of the king at the place of Indra and that of the king in the Gopura and that of the house-holder in the inner house become a great cause of death. One whose left limb throbs acquires great accomplishment. (50-51)

The throbbing of the right limb and the left hand causes danger. The joy of Prati-mukha (reflected face) destroys the marching. (52)

O Bhārgava! The thief blocking the road in the way causes pain. The sinner having Alāta (half burned wood) and the bone and similarly with rope and Mīra (sea) and having Sopānatka (shoes) in the mouth and one with the mouth full of meat gives money, but the money is inauspicious and bad. (53-54)

One who goes in front of Avamūlya no fear comes to him; similarly, one who goes into the Avamūlya, his country and marching become auspicious. (55)

Similarly the auspicious substances bring accomplishment. O Rāma in that way jackal etc. should be known. (56)

The causeless fear of the cow should be known to create fear to the owner. Similarly distortion at the time of death indicates the fear of the thief at night. (57)

If the ox is set at liberty at night, it brings auspicious things to the master. The bull let loose gives victory to the king. (58)

The cows which eat the things which are not to be eaten and the cows abandoning to love their calves are believed to bring destruction. (59)

If the cows stamp their legs and then become meek without any reason and if they join their tails with each other, they are believed to create danger. (60)

The cows with a wet and horripilated body or with mud stuck to its horns, enter the house it should be known to bring prosperity to the master. (61)

A learned should apply all these to the buffaloes etc. also in eyes, two nostrils, Protha (the snout), shoulders and the head. (62)

The burning of all the limbs is not desirable, similar is the burning which is resulted from smoke or sparks. Similar is the



eating of excrement and the riding of others on the saddled horse. (63-64)

Plunging in the water and rolling on the ground are not desirable, so the wave automatic or without any reason is in form of the calamity. (65)

The accidental enmity of Yavas-barley and water is laudable. The horse purchased by giving crows or pigeons or a she-parrot causes death of itself and to its master. And that grieved by the pain, meditating, grave and with tears in the eyes is dangerous. (66-67)

One who licks the legs with the tongue is also dangerous or one who falls without any reason, then it is for the prosperity of men. (68)

If one writes with his left leg on the ground or if (lies) on the left side during the day, it is not auspicious. (69)

Those who shiver, neigh, cry frequently, pass secretion and urine indicate great danger. (70)

Those who with poor mind get up and sit down in the evening and are tired and with tears, sad and neighing are dangerous. (71)

When flame or light comes out of the mouth, then it certainly foretells the victory of its master. (72)

O the best of men! One who digs the ground with the right leg and one who sleeps with the right rear leg, increases victory. (73)

One who allows a crow to sit or who goes towards the home and touches the left leg foretells a break in the marching. (74)

When the horse goes in the favourable direction and neighs towards the front and cleans the right side with the mouth and is inspired by a favourable wind in the battle-field and neighing goes towards the enemy, it brings victory. (76)

If the elephant does sexual union while moving in the village, it ruins the country. If a female elephant becomes intoxicated or delivers a baby it causes the death of the king. (77)

If its tusk is broken in an auspicious place or in a tree it increases danger. O Rāma! it is particularly so, when (it is broken at) the critical times. (78)



If it holds the temple in the right part of the mouth and holds the trunk of another elephant in the trunk or raises and lowers the trunk on the tusks or on right side it makes deep sounds pleasing to the ear, it brings victory to the king. (79-80)

But if it is contrary to that and if it does not allow to ride or it goes towards home, it is said to be inauspicious. (81)

Or if the elephant oozes rut, it causes the break of the march. If the elephant caught by a crocodile comes out of the reservoir (of water) with the crocodile it indicates victory, but if he comes out with the crocodile, it destroys fear, so is the falling of the weapon, a goad (Ankuśa), a banner, upon the ground. (82-83)

The same thing happens if the elephants throw the stones or wood. While marching on, it causes victory but while retreating it is not praised. (84)

Even though prevented if the elephant goes towards the enemy, while swimming with sleepy (pupils) eyes, doubting the lustre and when there are desirable eatables then touches the she-elephants and O Rāma! When he (the elephant) becomes angry by the sound of the bells and roars loudly when being tied in its place and the elephant marches on with pleasure and when it puts the right leg on the left and similarly cleans the right leg with the tusk or covers the ears or makes it still or produces the drops of water it is for victory. (85-89)

If it covers the left tusk and (it covers) the right leg with the left and while attacking it tumbles or falls, if it does not raise the former part of the trunk from the grounds and though living it hates (to eat) the morsels and is meek, then it increases the danger. (90-91)

Sighing very much, silent and distorted and with unnatural speed indicates danger. (92)

One who breaks the trees of milky juice and the Gulma (thicket) and O Rāma similarly one with widened eyes and one getting the pada (labdhapada) also brings victory. (93)

When a bull, a horse or an elephant goes to the army, O Bhṛgunandana! it should be known as a sign of defeat. (94)

When the unfavourable planets or bear come in front and when a part of cloud causes rain, the army is destroyed. (95)



Or at the time of marching the umbrella etc. fall in the desert, it indicates danger, similar result should be known by the sadness of the kings. (96)

A pleased man, horse and elephant, the fire burning without smoke and favourable planets, it is a sign of the victory. (97)

The burning of the weapons and their coming out at the time of the battle should be known as a sign of victory. (98)

The humiliation of the soldiers by the crows and the circling of the vultures etc. on the army by a small army shows a sign of danger. (99)

O the tiger amongst men! The itching in the right hand and the shadow are good signs and the decoration at once bring victory. (100)

O the best of the Brahmins! If the vultures etc. perch on the army or there are flies, it causes danger and the Śatapatra (a wood packer) cāṣa (a blue jay), peacock and swans and living creatures are auspicious. (101)

Here ends chapter 164 of the second part of Viṣṇudharmottara Purāṇa entitled "Śakuna-Vaṇano-Nāma" (the description of omens) during the discourse between Mārkaṇḍeya and Vajra addressed to Rāma by Puṣkara.

## CHAPTER 165

### Anga-Vidyā, Yoga

*(The occasion of the learning of lucky or unlucky marks on the body)*

Puṣkara said—If one asks something in an auspicious thing the result is auspicious and O Rāma! in an inauspicious thing it becomes inauspicious. You please hear it from me who am telling. (1)

If asked in a Smaśāna - cemetery, the house of Sūna, (a slaughter house), the place of imprisoning, muddy street, fort, an empty house, the trees with thorns and broken palaces or house with white ants, rats, snakes and insects, it foretells of the inauspicious result. (2-3)



The place which is touched by meat or is nicely covered and particularly where there are nice flowers and where there are praiseworthy trees, it should be known that they are signs of victory. (4)

On the Śādvāla (green grass) bank of a river and lakes and in the various buildings, the learned should foretell of auspicious signs. (5)

Those who go towards Abhyakta (oiled or anointed), lamenting and similarly one with loose hair and sitting on the ground one should know that the result is not good. (6)

If the pleased persons, wearing a white cloth and with a good mind go to the (astrologer) who knows the future, the Brahmins should know that their future is auspicious. (7)

If many men having a Daṇḍa (staff) in hand and saffron coloured garment, shaven head, fallen and clibas (eunuch) and the women, having a chain and rope in the hand and having moistened fruits in the hand should be known that they become extremely dangerous. (8-9)

The persons with white clothes, with flowers and fruits in the hand and gems in the hand and speaking auspicious things should be known as auspicious. (10)

If one asks in the first half of the day, one should see all the tides but if asked in the latter half of the day, the evening and at night, they are reproachable. (11)

One who stays in the peaceful direction, accomplishment should foretell, particularly in the Northern, North-east and the eastern directions. (12)

The man who asks touching the thumb, nail, foot, thigh, gulf (ankle), muska (scrotum), chest, breast, temple-bone, two eyes, two ears, teeth, lips, hand, Guruluh (?) and Guruvasti, (?) and the joints of the kakṣa and the thigh and the Punnāmāni - the names of masculine gender etc. the foretelling is auspicious. (13-14)

Karṇapālī - lob of the ear, eye-brows, nose, tongue, neck, kṛkāt ikā - joint of neck, navel, śroṇi - loins, two (sphica) - hips, two janghās - thighs, pīṇdikas the muscles of the leg and fingers, the



lines in the hands and the feet and the circles - wrinkles on all the joints, the heels etc. are the feminine names, which foretell. (15-16)

The head, forehead, chin, mouth, back, belly, trika-stomach, basti-anus, head, mehanam - (urinary duct) two knees, ears-back, two eyes, two kūṭas bones of forehead and the two sides and the heart. The learned persons should know that they are of names neuter gender. (17-18)

When one touches the limbs, with masculine names which are sound, loving, unbroken and painless, equipoised and nicely laid and clean and ask about something one should foretell the accomplishment. (19)

If one asks at the rise of an enemy at the time of the rise of his lagna (rising the sun), it indicates the rise. (20)

If asked at the time of Rāśi of the enemy, the result is the rise of the king, but if asked at the eighth from his own Lagna, defeat should be foretold. (21)

O one with great luck! When asked in Sva-rāśi the result is not good. O Rāma! (if asked) at the rise of the one's own Lagna and at the rise of the Rāśi of the enemy or at the second Rāśi from Lagna or at the rise of the third, sixth or tenth or at the rise of the eleventh for them also it is for the rise of the king. (22-23)

O the son of Bhṛgu! All the money and wealth of the questioner should be known by the Lagna on the fourth, seventh or tenth. (24)

It is said in the scriptures that the mild planets in the fifth or ninth place are praised. At the third, sixth and tenth place are bad, but in the eleventh place are auspicious. (25)

O born in the family of Bhṛgu! They should be known as procuring all the money and wealth. The mild should be known as more powerful and similarly the bad planets become weak. (26)

Similarly the powerful Lagna at the time of the question gives auspicious things. In this way, know the auspicious things at the time of the question. O Rāma the king should know the march as auspicious and never otherwise after knowing the jātaka at a good



daśhā-kāla, (the time of one's luck). The time of the march at the aṣṭavarga is praised. (27-28)

O the best of Brahmins! The march should be always made at the time when the luck of the enemy is bad and one's own lucks are good. If done at the time of the auspicious time it becomes successful. (29)

Here ends chapter 165 of the second part of Viṣṇudharmottara Purāṇa entitled "Anga-Vidyā, Yoga" (the occasion of the learning of lucky or unlucky marks on the body) during the discourse between Paraśruāma and Puṣkara.

## CHAPTER 166

### Jyotiṣ-Śāstra Śākhā Varṇana

*(The description of the branches of the science in Astronomy)*

#### Pitāmaha Siddhānta

Śrī Mārkaṇḍeya said—Now Rāma the son of Bhṛgu asked Puṣkara the son of Varuṇa, "O Lord I desire to hear (from you) about the science of divine lights (Planets), (The Science of Astronomy).

The son of Varuṇa (Puṣkara) said unto him, "Formerly Bhṛgu requested Lord Brahmā who was sitting in the midst of gods and sages and who could completely sustain and destroy the worlds," O Lord I want to hear (learn) about the science of the divine lights (Planets). Lord Pitāmaha (Brahmā) said, "In the beginning of the millennium when you were born of my heart I narrated to you twenty-four lakhs of verses of Astronomy. Now I will tell you again who have come out from among the flames of fire of Lord Śankara, in this Varuṇa Yajña. Hearing this you in this birth, will recollect the knowledge of Astronomy that I told you in your former birth.

Now Lord Sun who is spotless and has clear rays, who is for the well-being of all, having fiery flames, should be praised with incantations. He, like the Moon, is the bestower of Kingdom. The Moon is the north of the constellations, is in conjunction with other planets, tends to be auspicious.

When the Mars when rises or is seen clear after the conjunction with the Sun in whatever nakṣatra he makes a position known as Paśo mukham (the face of the Puṣya) in the seventh,



eighth or ninth nakṣatra, thereby the Āhitāgni (one who keeps the sacred fires)

Brāhmaṇas and others who live by (earning by) fire are put to troubles. In the 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> nakṣatras he makes āśva mukha (the face of a horse) that causes plague. In the 13<sup>th</sup> and 14<sup>th</sup> nakṣatra he makes vyālamukha (the face of a reptile) that increases the menace of serpents. In the 15<sup>th</sup> and 16<sup>th</sup> he makes rudhira mukha (a bloody face) that indicates war. In 17<sup>th</sup> and 18<sup>th</sup> he makes asimukha (the sword like face) that increases the menace of thieves. Budha in that period when in Bharanī Kṛttikā and Rohiṇī in his direct movement, causes production of ample corn (affluence of corn). When he is in āśleṣā, ārdrā and maghā it gives mixed results. When he is in punarvasu, puṣya, pūrvā fālgunī and uttarā fālgunī the result is insufficient and short and when in uttarā bhādrapada, rohiṇī, revatī and viśākhā, his movement is sharp (Tikṣṇa) and causes war; when in the three nakṣatras-mūla, pūrvāṣāḍhā and uttarāṣāḍhā, his movement is lustrous and gives lustre and fame; when in śravaṇa dhaniṣṭhā, Śatātārakā and citrā, it is terrible and produces terrible results. Guru when in a rāśi for thirteen months, is auspicious. Otherwise i.e. less than thirteen months is troublesome.

Śukra when it rises or sets or moves in the four nakṣatras - bharanī, kṛttikā, rohiṇī and mṛgaśīrṣa, in the beginning of the movement it gives ample corn; when in four nakṣatras, ārdrā, punarvasu, puṣya and āśleṣā he causes trouble to Dvijas (the twice born) and intellectuals; when in five nakṣatras - Jyēṣṭhā, mūla, pūrvāṣāḍhā, uttarāṣāḍhā and Śravaṇa - it causes epidemic; when in six nakṣatras-- dhaniṣṭhā, śatabhiṣā, pūrvā bhādrapadā, uttarābhādrapadā, revatī and āśvinī, it causes excessive rain.

If Śani, the son of Sūrya, moves in whatever position in the ecliptic, the things presided over by the particular nakṣatra, the men having that birth-nakṣatra, are scarce and in much difficulty.

In whichever direction the tail of a comet is seen brighter, the king should move for war in that direction.

Then the eclipse caused by Rāhu is of white or red or yellow or black colour, it causes trouble to the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras respectively.



Agastya when twinkling (not steady) is rukṣa (harsh). When he is not seen i.e. behind sun rays it causes danger.

The same is the way of Saptarṣis.

Due to this position of the planets the worlds experience trouble.

If Kumāra (Mars) rises in north-east with Kṛttikās, it causes disease to children.

Bṛhaspati and Śani are nāgarikas (citizens). Mangala and Śukra are traveller planets.

When the planets are with the sun they are said to be 'astamaya' (in a setting position). If they are with the moon they cause war. A planet which is brighter and in the northern side of the ecliptic, is said to be victorious. A yāyī (travelling faster) planet is victorious and strong. A king should attack his enemies in this period. If the citizen planets are strong, the travelling planets would be destroyed. If a nakṣatra is blocked by Agastya, the country and the things ruled by that nakṣatra and such things as also men born in that nakṣatra are put to trouble. In whatever direction the earthquake moves, the king should attack that direction. If the quake is longer and thunderous, it causes the death of the king.

The king should attack the direction in which the meteor traverses. If the fire brand (ulkā) is seen during day time, coming from the moon or sun, uneven, big, emitting sparks and rising higher it causes the king's death. If the halo round the sun or moon is of multicolour it causes trouble to the people. The king should attack the direction in which the halo is broken. If the thunder is fearful it causes the death of the king. A king should attack that direction to which the thunder traverses. The gāndharva nagara (a city like a form made by clouds in the sky) causes great danger. If against the sun in the north or south (direction) is seen the second sun (formation), it causes a cyclone; if seen on both sides it causes rain; if seen above the sun it causes the king's death; if seen below it causes great destruction of people. Both ways it is for danger and trouble to the worlds. The king should attack the direction affected by fire (Dāha). If the fire in a direction is very bright and causes shadows it will result in the death of the king.



And if Dhruva becomes terrible, enraged, quickly moving in its ordinary course, one who does his own duty and the rituals of Dhruva gets accomplishment. When the constellation sets in Vyatipāta, Viṣṭi and Vidhṛta nothing happens. Similarly when the constellations made smoky or set on fire or burnt or pierced by the sun, fire and Rāhu they are hit by different calamities. The constellation in which a man is born, it should be known that from that constellation the tenth and the nineteenth is the Janma-Nakṣatra (the constellation of the birth). From all Janma Nakṣatra - the second brings prosperity, the third brings calamity, the fourth brings welfare, the fifth creates enemy, the sixth brings accomplishment, the seventh causes death, the eighth is friendly and the ninth is very friendly. One should do all the acts when they (constellations) are of wealth-producing, accomplishing welfare, friendly and very friendly. In the tenth year also (they should be done). As in the works done in the constellation in which there is no Rikta-tithi (the fifth day - the fifth tithi in each group of five tithies). O my dear child! Or done on the Saumya (gentle day) also brings undoubtedly accomplishment.

Here ends chapter 166 of the second part of Viṣṇudharmottara Purāṇa entitled "Jyotiś-Śāstra Śākhā-Varṇana" (the description of the branches of the science in Astronomy) during the discourse between Mārkaṇḍeya and Vajra described to Rāma by Puṣkara.

## CHAPTER 167

### Jātakādhyāya

#### (THE CHAPTER OF JāTAKA)

Puṣkara said—Now Bhrgu requested Lord Brahmā, O Lord I desire to know the Bhacakra or Uḍu cakra (i.e. the cycle of Stars ecliptic). The Lord said unto him, 'O dear there are twelve Rāśis (Zodiacal signs) in the planetary cycle. Each Rāśi (sign) has thirty parts (Amśas-degrees) (i.e. a degree has sixty parts, Liptas or minutes. There are 60 vilīptās (seconds) of a Liptā. An Ahorātra (day and night together) has sixty Nāḍikās i.e. Ghaṭikās and a nāḍikā.



Ghaṭikā has sixty Vināḍikās (Palāni). In consideration of time whatever is Prāṇa in time. (Time taken in one breath) is Liptā (Kāla) in measuring the field. A Prāṇa is the time taken in pronouncing ten long syllables. In Bhacakra it is equal to one kāla and in encircling the whole Bhacakra it takes sixty nāḍikās (Ghaṭikās). Now the first sign Aja (Aries) is of red colour and is the head of the Kālapuruṣa (Time in human form), seen during day and also at night, has four feet (a quadruped animal), residing in a Grāma (village) (among people - a tamed animal), has a door in the eastern direction. It is a quadruped strong during night, in the southern direction, moving, rising by the back part of the body, cruel, uneven, masculine and is Nīca the lowest degree of the Saturn. At 20 degrees it is Ati Nīca (very low) of the Saturn. It is Ucca (high) of the sun and at 10 degrees it is Atyucca of the Sun. It is the house of Mars and is Trikoṇa also of him Mangala (Aṅgāra).

The bull (Vṛṣabha) is white, the mouth of Kālapuruṣa. It is found in the forest, strong both in the day and also at night, is a tame animal, has the door in the south, a quadruped, is strong at night in the south. It is steady, rises from the back, uneven, a female Rāśi is the house of Śukra and Trikoṇa of the moon and Atyucca (very high) of moon in the third part. Mithuna is a Puruṣa wielding Gadā and a woman with a lute. It is of green colour, is the two arms of Kālapuruṣa, residing in a village, has the door in the west, a liped, strong in the east during the day, of double nature, rises with its head, cruel, uneven and a male Rāśi, the house of Budha. The kīṭa or cancer is strong, moving, rising with its back, soft natured, even, a female, house of Candra, the nīca of Mangala and in its 28<sup>th</sup> part very Nīca, Ucca of Jupiter and Atyucca in its fifth part. The Simha has a form of lion, of fading yellow colour, is the abdomen of Kālapuruṣa, residing in forest, has its door in the east, a quadruped, is strong in the south during night, steady, rising with its head, cruel, uneven, masculine, house of the Sun and his trikoṇa also. The Kanyā Rāśi is a virgin girl seated in a boat, holding a lamp in her hand, has variegated colour, is the Kaṭi (middle) portion of Kālapuruṣa, resides in the village, has door in the west, has double nature, is strong in the east, moving, rising with its head, cruel, uneven, a male is the house of Śukra. The Vṛścika is nīca of the Sun and Atinīca in its tenth part. It is the Ucca of Śani and very Ucca in its twentieth part. It is the house of



Bhauma. Dhanvī or Dhanu Rāśi the wielder of a bow a male having his back body of a horse. He is yellowish, has the thighs of Kālapuruṣa living in village, his door being in the east. The front half of him is a biped and the back half is quadruped. His first half is strong in the eastern direction. He is strong during the day. His back half is strong at night in the south. He has a double nature, rises from the back portion, is cruel, male, uneven, is the house of Bṛhaspati and also his Trikoṇa. The Makara Rāśi is a deer. By the front half he is a crocodile and by the latter half a deer. By his front half he is a forest dweller and by the latter half a water animal. He has the knees of Kālapuruṣa. His front half is half quadruped, by the back half he is Kīṭa (crocodile). His door is in the south. By his front half he is strong during night in the south and by his back half he is strong during evening in the west. He is moving and is Nīca of Bṛhaspati in its latter half, atīnīca in its fifth part. It is Ucca of Bhauma and Atiucca in its twenty eighth part. It is the house of śani. The Kumbha-rāśi is a man carrying an empty pitcher, yellowish, is the thighs of Kālapuruṣa, a biped, living in village, has his door in the west and is strong during the day in the east. He rises by his head, is steady, cruel, male, uneven and is the house of Śanaīścara and also his Trikoṇa. The Mīnarāśi is in the shape of two fish having their tails at the mouth of the other. Their colour is fish like. It is the feet of Kālapuruṣa. It is by nature of Kīṭa (insect) and is from the north. It is strong in the west during the evening. It rises by its back from its tail, has double nature, mild, even, a female rāśi; It is nīca of Buddha and atīnīca in its fifteenth part. It is the Ucca of Śukra and atyucca in its twenty seventh part. It is the house of Bṛhaspati.

Each half of all Rāśis is called Horā. The first Horā of an uneven (Viṣama) Rāśi (i.e. 1, 3, 5 etc.) is of Sūrya and the other of the moon. In the Sama Rāśis the first Horā belongs to Candra and the other to Sūrya. In all Rāśis there are three Dṛeṣkāṇas and they are lords of the first, fifth and ninth rāśi (calculating from their Rāśi). The Navāṁśas of the rāśi having their door in the east (Prāgdvāra) begin with Meṣa. Those of the Daśiṇa dvāra begin with Makara, those of Paścīma dvāra begin with Tulā and of those of Uttara Dvāra the Navāṁśas begin with Karka. “सर्वादियो नवांशको वर्गी तमः” (“They all are having ninth part’ are best in the class). The



last Amśas of Karka, Vṛścika and mīna are called Gaṇḍānta. राशो राशो द्वाभ्यां द्वाभ्यां द्वादश भागाः। (In each and every zodiac by two each, there are twelve parts). The Trimśāmsās (the thirty Amśās) first five of Bhauma, the next five of Śani, next eight of Bṛhaspati, next seven of Budha and last eight of Śukra. In the Sama Rāśis first eight of Śukra, next seven of Budha, next eight of Bṛhaspati, next five of Śani and last five of Bhauma.

Thus there are six Padārthas (points of consideration) in a lagna (ascendant). If the lagna has or is seen by its own lord or by Guru, Budha or Śukra it becomes strong. The rest of the Grahas in a lagna or having aspect in lagna it becomes void of strength. A Graha in the seventh place fully aspects the seventh place from him. If in the fourth or eighth place he aspects a quarter i.e. 1/4 less than the full. In the fifth and ninth place he aspects the half of the full. In the third and the tenth place a planet aspects a quarter (1/4) only. A planet does not aspect the first, second, eighth and twelfth house. तत्रस्थं ग्रहमध्येऽर्धं लग्नमुदयं विलग्न केन्द्रं त्रिकोणम्। (Staying there is the triangle with the detached centre and half attached rising in the middle of the house). The lagna is called Śarīra, the second place is (for)

Dhānya and Kuṭumba. The third is named Upacaya, Yodha (?), brother and Duścikya, the fourth house is named Mitragṛha, Hibuka, Sukha, Vāhana, Kendra and Pālaka. The fifth is named Putra, Trikoṇa and Buddhi. The sixth is called Upacaya and Ari, the seventh is named Jāyā, Jāmitra, Astamārga, Cyavana and Dyūna. The eighth is called Cidra and Āyu. The ninth is called Dharma, Trikoṇa, Tri Trikoṇa, Cidra. The tenth is called Karma Kendra, Ākāśa, Meṣūrana, Upacaya. The eleventh is called Upacaya, āya, lābha, Dravya. The twelfth is named Rṣpha, Dyūna, Vyaya. The second place from all Kendras (1, 4, 7, 10) (i.e. 2<sup>nd</sup>, 5<sup>th</sup>, 8<sup>th</sup> and 11<sup>th</sup>) is named Paṇaphara. The second place from a Paṇaphara is (i.e. 3, 6, 9 and 12) apoklima.

(The Yogas)—The second place from the Rāśi occupied by Sūrya is called Veśi (Yoga) and the twelfth place from the sun is called Bosi (Yoga) and in both second and twelfth it is Ubhaya Carī. The second from the Moon is called Sunaphā, the twelfth is



called Anaphā. In both the second and twelfth it is named Svāmina and Durudharā.

Now here Āditya (the Sun) has a thousand rays. He is not very tall, has a circular extension like a banyan tree, has more bile, has strong bones, ruddy dark, sinful, male, a kṣatriya, the soul of Kāla, a king, has a door in the east or in the south. He is strong when in Uttarāyana and also in Kṛṣṇa Pakṣa. Candramā (the moon) has a thousand rays, is round in form, good looking has beautiful eyes, has excessive cough and Vāta (the wind). His strength lies in his blood, is white, clean sinful, full, mild, a female planet, Vaiśya cure of time, a king, has his face in north-east. He is strong in north, at night, in Uttarāyana, Śuklapakṣa Bhauma (Mars) has nine rays, is short, has brown eyes, is of ruddy colour, has more bile, his strength lies in Majjā marrow), reddish-white, sinful, a male planet Kṣatriya strength of Kāla (time), a general, has his face towards the south if retrograde (Vakra). He is strong in the south, in the dark half (Kṛṣṇapakṣa) and at night Budha (Mercury) has eight rays, of medium stretcher, of medium nature, has strength in the skin, greenish like Dūrvā, gentle, has of medium his nature like that of a banyan tree, is neuter, a Śūdra, speech of the time (Kāla), a Yuvarāja (heir apparent) has his face towards north, is strong all the time in the north. If retrograde he is strong in Śuklapakṣa. The Saturn (son of Sūrya i.e. Śani) has seven rays, dark, of long stretcher, windy by nature, sinful, neuter, is a difficult servant of kāla, having his face towards the sky and is strong in that direction at night. If retrograde strong in Śuklapakṣa also.

All the Planets are strong in their own year, ayana (Ayana), their own season, month, monthly half, their own day, own Horā, own varga (class). A planet in his vargottama, his own Ucca, own Trikoṇa becomes victorious in the planetary combat (Grahayuddha), Candra, Bhauma and Bṛhaspati as the friends of Sūrya, Budha is his Sama (neutral) and Śukra as well as Śani are his enemies. Sūrya and Budha are friends of Candra. All other planets are neutral to him. Bṛhaspati, Candra and Sūrya are the friends, Budha his enemy, Śukra and Śani are neutral to him. Sūrya and Śukra are the friends of Candra his enemy, Bhauma, Bṛhaspati, Śani are neutral to him. Sūrya, Candra and Bhauma (Mangala) are the friends of Guru (Jupiter), Śani neutral, Budha and Śukra are his enemies. Budha and Śani are the friends of



Śukra. Mangala and Śukra are neutral to him and Sūrya and Candra his enemies. Budha and Śukra are the friends of Śani. Guru is neutral. Sūrya, Candra and Mangala are his enemies. In the Tatkāla Māitri friends a planet second from another planet becomes his good friend. If it is neutral he becomes his enemy and if the second is enemy he becomes a great enemy.

The embryo in the first month is a lump of flesh. In the second month it becomes solid. In the third month it has limbs, in the fourth it has bones, in the fifth it has skin, in the sixth it becomes strong, in the seventh it has hair, in the eighth it feels hunger, in the ninth it is restless and in the tenth month it is born. Here month-wise Śukra, Mangala, Br̥haspati, Sūrya, Candra, Śani and Budha the lord of the first place in his horoscope, Candra (again) and Sūrya (again) are the lords of the embryo. Whoever (of the planets) is spoiled at the time of conception troubles the embryo during the month of his lordship. Whoever of the planets is defeated by another planet or is struck by a Ketu or Ulkā he causes miscarriage. The moon (Candra) in conjunction with a Pāpa graha in the Janma lagna, fifth place, sixth, seventh or eighth place and not aspected by a Saumya planet and having no good Yoga causes the death of the new born child. If Candra is between two Pāpa grahas he causes the death of the child on the sixth or eighth month. If the moon is aspected by Pāpa grahas then also it causes death on sixth or eighth month. If any one of Budha, Br̥haspati or Śukra is aspected by a retrograde Pāpa graha and not aspected by a Saumya graha it causes death of the child. The lord of Lagna in conjunction with a Pāpa graha at the end and a Pāpa graha in Navamāṇśa in whatever Rāśi or in Pāpa Sandhyā or Candrahora and all four of the Kendras with Śani, Sūrya, Candra, Bhauma. All other planets are Pāpa in their first part, become Saumya in the latter half or if Karka or Vṛścika rises in eighth house from the Kendra. If they are in lagna, Dharma or/and Aṣṭam place is occupied by Candra, Śani, Sūrya or Bhauma and its Guru not being strong and at the time of Candra-grahaṇa if Candra is with Krūra graha in the Lagna and Bhauma in the eighth place the child with mother, dies. If Sūrya is in this position they die with Śastraghāta. These ill fortunes (Ariṣṭas) are only up to eight years of the child.

Now the Rāśi, Arṇśa and Kāla of a planet in a particular period multiplied by 58 and if 12 is the remainder it should be brought to



the year, month, day and Ghaṭikās. If the planet is 12<sup>th</sup> from the Lagna he takes away everything, if in 11<sup>th</sup> place he takes away the half, if in the 10<sup>th</sup> he destroys one third, in the ninth a quarter, in the eighth one fifth, in the seventh the sixth part. This is how a Pāpa graha does. A Saumya graha does its half. If many grahas are in the same Nakṣatra only the strong planet except Bhauma in the house of an enemy destroys one third. The planet except Venus and Saturn when set forms serveśvari Vedham.

A planet who is Vargottama or in his own Rāśi, dreṣkāṇa or navāṁśa brings about double benefit or hāni or any one in excess. This way the life span is decided. Whatever it is, by whoever planet given is known from the Amśas from the lagna. The daśā is equally effective like the planet. The Lagna also is equally strong and gives more years of life the Bhuktarāśī. The Daśās of Candra, Sūrya and lagna are strong in respect to the strength of that planet. These daśās are in preference. There come the daśās of the planet, in the Kendras and they too according to the strength of the planet, then come the daśās of the planets in Paṇaphara and then of Āpoklima. The Vargottama planet or in Trikoṇa or his own house is good and of other planets is not so good. Lagnadaśā is the Daśā of the lord of Lagna.<sup>1</sup> Due to the influence of a bad planet of the Lagna coming to one Rāśi- suppressing the insult (hiding) its own qualities when gone to the ninth then to the fifth, then the third, then going to the fourth and the fourth is gone to the seventh and the seventh is gone to many and when one (limb) factor is gone to many and when the sun enters the Āntya-daśā due to the eighth planet, one dies with the fire, if by moon with water, if by Mars with the weapon, if with Mercury with fever, if by Jīva with Āmaya (disease), if by Venus with strong desire, if by Saturn with hunger and one who sees a powerful planet by eighth without the planet dies with Dhātu-kāya and in the twenty second the eighth planet without the Dṛga (sight) one dies by the death foretold by the lord of Dreṣa. From the house (place) which the Sun (Sūrya) occupies at the time of birth in the third, sixth, tenth or eleventh places and from Bhauma in the first, second, fourth, seventh,

1. Here the text is very corrupt. So the translation may not be proper.



eighth, ninth, tenth or eleventh, houses and from Budha in the third, fifth, sixth, ninth, tenth, eleventh or twelfth places and from Br̥haspati in the fifth, sixth, ninth or eleventh places and from Śukra in the sixth, seventh or twelfth places and from Śani in the first, second, fourth, seventh, eighth, ninth, tenth or eleventh houses and from the Lagna (ascendant) in the third, fourth, sixth, tenth, eleventh or twelfth places and from the place of the moon and sun in the seventh, eighth, tenth or eleventh house and from the second place (in the horoscope) in the first, third, sixth, seventh, tenth or eleventh houses and from Śukra in the third, fourth, fifth, seventh, ninth or eleventh house and from Bhauma and Sūrya (in a place) in the third, fifth, sixth, tenth or eleventh houses and from the 'Sva' (second) place in the first, second, fourth, seventh or eighth houses and from Budha in the third, fifth, sixth, tenth or eleventh houses and from Śukra in the sixth, eighth, eleventh or twelfth places and from the Saura-Śani in the first, fourth, seventh, eighth, tenth or eleventh places and from the Lagna in the first, third, sixth, tenth or eleventh houses and from Budha and Sūrya together in the fifth, sixth, eighth, ninth or eleventh houses and from Candra in the second, fourth, sixth, eighth, tenth or eleventh houses and from Bhauma (Mars) in the first second, fourth, seventh, eighth, ninth or eleventh houses and from the 'Sva' in the first, third, fifth, sixth, ninth, eleventh or twelfth houses a planet is Śubha-auspicious. From Br̥haspati a planet in the sixth or eighth or eleventh or twelfth house in Śubha. From Śukra a planet in the first, third, fourth, fifth, eighth, ninth or eleventh house is good (Śubha). From Śani a planet in the first, second, fourth, seventh, eighth, ninth, tenth or eleventh house is Śubha and from the Lagna a planet in the first second, fourth, sixth, eighth, tenth or eleventh house is Śubha.

Br̥haspati from Sūrya in the first, second, third, fourth, seventh, eighth, tenth or eleventh house is Śubha. Br̥haspati from Śani in the second, fifth, seventh, ninth or eleventh house is Śubha. Br̥haspati from Bhauma in the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 7<sup>th</sup>, 8<sup>th</sup>, 10<sup>th</sup> or 11<sup>th</sup> house is auspicious. From Budha, if he is 1<sup>st</sup>, 2<sup>nd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> house is auspicious. From Guru in the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 7<sup>th</sup>, 8<sup>th</sup>,



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10<sup>th</sup> or 11<sup>th</sup> house he is auspicious. From Śukra if he is in the 2<sup>nd</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 9<sup>th</sup>, 10<sup>th</sup> or 11<sup>th</sup> house he is auspicious. From Śani he is 3<sup>rd</sup>, 5<sup>th</sup>, 7<sup>th</sup>, 10<sup>th</sup> or 11<sup>th</sup> is Śubhā from lagna if he is in the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup> and 11<sup>th</sup> he is Śubha. [The whole text here is faulty and jumbled. The rendering therefore is likely to be faulty]. From Saura if he is in ..... "Śubho Bhavati." This Śubhatva or aśubhatva yields result according to the movement of the planets. The Phala of the daśās is certain. If the Phala of Aṣṭaka varga is aśubha it can be warded off by Śānti etc. The places of anaphā and naphā without any Graha are not auspicious. All Kendra sthānas without any graha are also not good. The last parts of Karka and Mīnarāśin and also a planet in śatru's house, is nīca are the bad places of planets. If the planets are very near Sūrya it also is not a good position. A planet who rules the Janmarāśi and one ruling the Lagna, if strong is the best. If both of them are weak such a man is unfortunate. Even a lonely Graha if in Paramocca position is seen by friends, he can make on a king and destroys his enemies. If a graha is in lagna and is Ucca he is very Svastha strong. These results are according to Lagna and not according to Bhāva. If Candra is seen by the lord of the house he occupies, is very auspicious. He (such man) is praised even by his enemies, if all the Kendras are with planets in their Uccasthāna. Then such man can rule the whole earth. If three (3) planets are in a such position then also one can be a king of the earth surrounded by oceans. If two planets in such a position and Candra in Karka Rāśi then also one can be a king. If all planets are in their Paramocca he can be the overlord of the three worlds. The planets in a friend's house or their own house or Vargottama or Svocca or Svatrikoṇa this position also is good. Four or more planets together in a place is not a good thing. If three or more planets are in their own house of a man of royal family he becomes a king. If five planets are in Ucca a man from a family other than that of royal, can be a king, especially when the planets are in their Trikoṇa. The Saumya planet in Bhāva Kuṇḍali cause disturbance in the Bhāva. The Pāpa grahas destroys the bhāva. The Pāpa grahas in the third or sixth or tenth or eleventh are beneficiary. Planets in the sixth house are



good. In the twelfth and eighth house they are not good. If the lagna is any other than Vṛṣabha or Karka and with Candra in it, the man becomes a fool. If the sun is in Lagna the persons are victorious and strong. If the Lagna is with strong graha their acts are alike those of a great king. They are Candra dyugrā (?) and have a loose character. The Pāpa grahas are strong in Pāpa Sthānas. The Saumya grahas in Saumya. The planets in the Upacaya sthāna from Candra. They are wealthy. This is in short Horā Saṁgraha.

Here ends chapter 167 of the second part of Viṣṇudharmottara Purāṇa entitled "Jātakādhyāya" (the chapter on Jātaka) during the discourse between Puṣkara and Rāma.

### CHAPTER 168

#### Upakaraṇā Vivaraṇa

#### *(The description of instruments)*

Now Bhṛgu having approached the lord of movable and immovable things, the agent of Creation, protection and destruction of the worlds and famous all over, requested, "O Lord, the Science of Astronomy is difficult to understand without Gaṇita (Mathematics). Please therefore tell me the injunction of mathematics. The lord said unto him 'O dear, listen the knowledge of Mathematics. Lord Viṣṇu the beginningless and endless is the creator, Kāla (time) and the knowledge of him according to the movement of planets is Gaṇita (Mathematics). The sun moving a degree is a solar Ahorātra (day and night together). A Tithi is the Ahorātra of the moon. A Sāvana (natural) day begins with the sunrise. The moon completing a Nakṣatra is the Nakṣatra (constellatory)

Ahorātra. Human beings have a Sāvana day and night. Their day is the time when the sun is seen and night when there is no sun. A lunar month of the moon is the Ahorātra (period) of Pitṛs (manes). Their sun rises on the eighth day of the dark half (Kṛṣṇa-aṣṭamī). The amāvāsyā is their midday. [Their sun sets on the bright eighth (Śukla Aṣṭamī); Paurṇā māsi (the full moon) is their mid night]. The Sun traversing a complete Bhagaṇa is the day and night of Gods. When the sun enters the Meṣa sign their sun rises and when the sun enters Karka (cancer) it is their mid day. When



the sun enters Tulā (libra) it is their sun-set and when the sun enters Makara (Capricorn) it is their mid-night. When the mean (Madhyama) Jīva (Jupiter) is in Meṣa etc. there occur the Jupiter years Āśvayuja etc. accordingly. When (in the beginning of the creation) the sun (first) rose in Laṅkā, with it began the first bright day (Śukla pratipadā) of the month of Chiatra, the first beginning of the solar-day. Aśvinī constellation, Kim Stughna, Raudra Yoga and the Vāra (day i.e. Sunday) began and also started Horās. A north south line drawn from Laṅkā to Meru is called Deśāntara rekhā (the longitude). On the east and west of Deśāntara there are regions in which from the appearance of the sun (day break) starts the calculation of time. The time when the sun rises in Laṅkā. The Maṇḍala (the starting of the circular movement of the planets) is calculated. The sun rise on the equinox of that particular region is called equinoctial circle. Every day the sun-rise occurs one degree later i.e. on the Kṣitija (horizon) of the circle above.

It is Saurābda (Solar year) when the sun completes the Bhagaṇa (krāntivṛtta) i.e. when the sun completes its circle in all twelve rāsis. 432000 such (solar) years is the measure of the Kaliyuga. Twice of it i.e. measure of kali 864000 years is the measure of dvāpara. Thrice of it i.e. 1296000 years is the measure of Tretā and four times it 1728000 years that of kṛtayuga. The Caturyuga (Kṛta, Tretā, Dvāpara and Kali together) is 4320000 years. Seventy one such Caturyugas make a Manvantara and fourteen Manvantaras make a Kalpa. In the beginning and at the end of the Manvantaras there is Sandhi (joining time between two Manvantaras) equal to a kṛtayuga i.e. 1728000 solar years. Thus one thousand Caturyuga make a Kalpa. In a kalpa the sun completes its cycle (Bhagaṇas) as many as 4320000000 times. The moon completes 57753300000 circles (Candrabhagaṇas). Bhauma the Mars completes 2296828522 circles. Budha completes 17936998984 circles, Bṛhaspati (Jīva) completes 364226455 circles, Śukra completes....7022389492 circles. And the Saturn (Saura) i.e. Śani 146567298 circles. The ascendants of the sun 480, Ascendants (Ucca) of the moon 488105858, of the kuja (Mangala) in slow speed 292, of Budha in slow speed (Manda 332, of Guru in Manda speed 855 of Śukra in Manda 653 and of Saura (Śani) in Manda 41. The Pātas i.e. nodes of the moon are 232311168. The



Pātas i.e. nodes 267. The nodes of Budha 521, the nodes of Guru are 63, those of Śukra are 893 and those of the sun 584.

The orbit of the sky (khakakṣā) is 18712069200000000 yojanas. Of all planets moving to the eastern side, the Khakakṣā divided by the orbit of a particular planet is equal to the yojanas of the orbit of that Planet. A Planet that has more number of Bhagaṇas (orbits) has his orbit above the one who has less number of Bhagaṇas. The root of the tenth part of the square of the orbit is Karṇa (hypotenous) of the kakṣā (orbit). High in the sky above the earth remains the planet. The root of the square of the Karṇa multiplied by ten is the Kakṣā. Thus the orbit and hypotenous of all planets can be obtained. Where all planets are seen as one (in one line) that is the common Kakṣā of 216000 yojanas. The yojanas in form of Kalās (distance in form of time) can be obtained of that planet only whose orbit can be divided by 216000. The Kakṣā (circumference) of the universe is equal to the yojanas of the path of a kalpa. Up to this the sun spreads his rays.

6500 Kalās (i.e. yojanas) in the measure of the solar circumference. The measure of the moon's circumference Bimba is 480. That of Bhauma is 15. Of Budha it is 60. Of Jupiter it is 120, of Śukra it is 200 and of Saura (Saturn) the son the sun it is 80.

The moon is seen at a distance of 12 Amśa (degrees). The Bhauma at a distance of seventeen degrees, of Budha it is 13 degrees, of Jupiter it is 11 (eleven) degrees, of Śukra it is 9 (nine) degrees and of Saturn it is 15 (fifteen). 14 minus  $\frac{1}{3}$  of a degree (i.e.  $13\frac{2}{3}$  degrees) is the Manda Paridhi of Sūrya (when the sun moves in slow motion). The Manda Paridhi of the moon is  $31^0$  and  $39''$ , of Bhauma it is  $70^0$ , of Budha it is  $38^0$ , of Brhaspati it is  $33^0$ , of Śukra it is  $25^0$  degrees, of Saura (Śani) it is  $70^0$ . The movement of the planet is lower or above according to their Paridhi (circumference).

The ninety sixth part of 216000 is the first Jyā (cord) (i.e. the first cord of the circular arc 225). This is called kramajyā and the first Kramajyā ÷ same Kramajyā (i.e.  $225 \div 225 = 1$ . This result subtracted from 225 - 224 is the second jyāntara. The distance between two Jyās. Thus subtracting the result of ( $225 \div 225 = 224$ )

This subtracted from the first Jyā i.e.  $225 - 3 = 222$  is the second Jyāntara. The addition of the first Jyā (225) and second Jyāntara



(224) = 449 is the second Jyā. The second Jyā (449) ÷ first Jīvā (225) = 2 is third Jyāntara (i.e.  $449 \div 225 = 2$ ,  $224 - 2 = 222$  is the third Jyāntara) and this (222) plus second Jyā (449) = 671 is the third Jyā. Then the third Jyā ÷ 225 (first Jyā) = 3 subtracted from the third Jyāntara (222) is the third Jyāntara. This (222) added to the second Jyā (449) = 671 is the third Jyā. Then the result of dividing the third Jyā minus 3 - 215 is the fourth Jyāntara. This plus the third Jyā ( $215 + 671 = 886$ ) is the fourth Jyā. This (886) divided by first Jyā (225) = 5 approximately, subtracted from the fourth Jyāntara ( $215 - 5 = 215$  is the fourth Jyāntara. Thus (215) added to the third Jyā (691) = 886 is the fourth Jyā. This fourth Jyā i.e.  $890 \div 225 = 4$  subtracted from the fifth Jyāntara = 215 is the fifth Jyāntara and this added to the fourth Jyā i.e. 1105 is the fifth Jyā. (Thus with the same process we get 1315, 1520, 1719, 1910, 2093, 2267, 2431, 2585, 2728, 2859, 2977, 3084, 3177, 3256, 3321, 3372, 3409, 3431 and 3438 as Jyās in further order and 210, 205, 199, 191, 183, 174, 164, 154, 143, 131, 118, 107, 93, 79, 65, 51, 37, 22, 7. The Jivantaras in further order.

It is shown in this table for ready reference.

| <u>Jyā in order</u> | <u>degree of Jyā</u> | <u>Jyāntara</u>        |
|---------------------|----------------------|------------------------|
| 1                   | 225                  | 224 Dvitiya Jyāntara   |
| 2                   | 449                  | 222 Trtiya Jyāntara    |
| 3                   | 671                  | 219 Caturtha Jyāntara  |
| 4                   | 886                  | 215 Pañcama Jyāntara   |
| 5                   | 1105                 | 210 Ṣaṣṭha Jyāntara    |
| 6                   | 1315                 | 205 Saptama Jyāntara   |
| 7                   | 1520                 | 199 Aṣṭama Jyāntara    |
| 8                   | 1719                 | 191 Navama Jyāntara    |
| 9                   | 1910                 | 183 Daśama Jyāntara    |
| 10                  | 2093                 | 174 Ekādaśa Jyāntara   |
| 11                  | 2267                 | 164 Dvādaśa Jyāntara   |
| 12                  | 2431                 | 154 Tryodaśa Jyāntara  |
| 13                  | 2585                 | 143 Caturdaśa Jyāntara |
| 14                  | 2728                 | 131 Pañcadaśa Jyāntara |
| 15                  | 2859                 | 119 Ṣoḍaśa Jyāntara    |
| 16                  | 2978                 | 106 Saptadaśa Jyāntara |
| <u>Jyā in order</u> | <u>degree of Jyā</u> | <u>Jyāntara</u>        |
| 17                  | 3084                 | 95 Aṣṭadaśa Jyāntara   |



|    |      |                         |
|----|------|-------------------------|
| 18 | 3177 | 79 Ekonaviṁśa Jyāntara  |
| 19 | 3256 | 65 Viṁśam Jyāntara      |
| 20 | 3321 | 51 Ekaviṁśam Jyāntara   |
| 21 | 3372 | 37 Dvaviṁśam Jyāntara   |
| 22 | 3409 | 22 Trayaviṁśam Jyāntara |
| 23 | 3431 | 7 Caturviṁśam Jyāntara  |
| 24 | 3438 | 0 Pañcaviṁśam Jyāntara  |

21600 is the half of the diameter of Khakakṣā (the circumference of the universe) [i.e. thrice the radius (21600 x 2) is the diameter of Khakakṣā. This Trijyā is 212]. The square of Krama Jyā should be deducted from the square of the radius. The root of the remainder is its Kotijyā. The remainder of the Kotijyā deducted from the radius is 212. The three Rāśis in a Kendra, the degrees (Liptas) of which are converted into Jyā, are named as Pada. In the first Pada (segment comprising three Rāśis) it is the same. In the second Pada whatever Jyā is subtracted from six Rāśis. In the third Pada the six Rāśis are subtracted from the Kendra (centre). In the fourth Pada the Jyā Kendra should be subtracted from the Jyā Kendra. The Liptās (minutes) should be divided by the eighth part of the Liptās of a Rāśi and thus the Jyā is equal to the obtained Guṇas. The remainder should be multiplied by the next Jyāntara and should be divided by the eighth part of the degree of a rāśi and the result added into Sthāpita Jyā. Thus is obtained the desired Jyā. The length of the time (in ghaṭis and Palas) should be turned into Kalās (minutes) and from them the Jyā should be brought (found out). As many Jyāntaras should be subtracted from the desired Jyā. The remainder should be multiplied by the eighth part of the Liptās of a rāśi and should be divided by Jyāntara and that amount should be added to the Liptās of a rāśi. These are the divisions of the Cāpa (arc of a circle). Similarly from the difference of the Śaras can be obtained the parts of the arcs of those Śaras. A Jyā of twenty four Bhāgas (Amśas or degrees) is the Parama Jyā. A Planet in Meṣa Rāśi is (exactly) on the Viṣuva Rekḥā (Equatorial line). A planet in Kulīra (Karka Rāśi) is in the north at the highest distance (of Krāntijyā). In Tulā etc. the planet (again) is on Viṣuva rekḥā. When the Makara etc. The planet is at the farthest distance in the south from the Krānti Jyā. The Jyā (core) of a planet multiplied by the Parama (longest) apakrama jyā (the distance from Krānti Vṛtta) and divided by



Vyāsārdha (radius) is Krāntijyā and the arc of that jyā is the declination of that planet which is obtained in order.

The Planets in (the six rāśis) Makara etc. are said to be in Uttarāyaṇa (the northern progress) and in Karka etc. They are in Dakṣiṇāyaṇa (in southern progress). The northern hemisphere starts from Meṣa etc. and the southern hemisphere from Tulā etc. The direction of the Krānti depends on the hemisphere. The Jyā of the Spāṣṭagraha is multiplied by the Paramaśara and divided by the Trijyā. The result is the Śara of further Krānti. This Śarāntara is at north or south of all planets except the sun.

Now the approximate (Madhyama) Śaras of the planets Candra and others. The moon has 270, Mangala has 110, Budha 152, Guru 76, Śukra 136 and Śani 130.

Taking the touching point of the moon's movement with the ecliptic as the centre its Jyā should be multiplied by the moon's madhyama śara and divided by the radius. The result is the exact śara of the moon. The exact (spāṣṭa) graha of a particular time and its Spāṣṭapāta should be added together the jyā of the sun multiplied by the Madhyama śara of Bhauma or Guru and Śani and divided by the exact Trijyā. The result is the Spāṣṭa graha śara of that particular planet. In case of Budha and Śukra their particular Śighra ucca plus the Sphuṭa pāta and its jyā should be multiplied by Madhyama Śara and divided by sphuṭa śighra kārṇa. The result is their spāṣṭa śara. If the arc of ecliptic and the Sphuṭa Śara are in the same direction they may be added and if the direction is different it must be subtracted. Whatever the remainder of the direction is the spāṣṭa-krānti of that planet. Whatever of the direction remains after adding or subtracting, the planet is in that particular hemisphere. This is how the northern or southern movements of the planets can be found out. The planets that rise or set owing to their movement traverse from the west to the east and thus they move in the Bhagaṇa. The sun with its Ucca and Pāta goes to the south or north of Laṅkā and at the end of the month of Phālguna all planets in the beginning and the end of the kalpa at the time of the sunrise come together at the meeting point of the rāśi Mīna and Meṣa. When the sun enters Meṣa at the time when it is in the mid sky. The shadow of a peg of ten Angulas long on an



uneven ground. The square of that shadow multiplied by the square of Trijyā (i.e. radius) and divide it by the sum of the squares of the shadow and the peg, the result is the square of the Akṣjyā. The root (Pada) of the square is the Akṣajyā and its arc is the latitude of that place. The latitudes deducted from the three rāśis (i.e. 90°) is the Lamba jyā of that place and its jyā is the perpendicular. The root of the remainder of the subtraction of Krāntijyā from the Trijyā is the Trijyā of Ahorātra. And according to the movement to the ecliptic is the direction north or south. The Krānti jyā of a particular place multiplied by the Palabhā and divided by the length of the peg the result is kṣitijyā (the distance of a place from the equator). The Kṣikijyā multiplied by Trijyā and divided by the Trijyā of ahorātra is Carajyā and the arc of Carajyā is the Prāṇa (Asu the shortest distance) of the Carādhā (the tenth part of a Ghaṭikā is Asu or Prāṇa). Fifteen ghaṭikās added to the Carārdhaprāṇa is equal to the Dinārdha (actual half day). Similarly the Cara ghaṭikās subtracted from fifteen ghaṭikās is the mid-night. This way it is in the northern hemisphere and the reverse in the southern hemisphere. The squares of the jyās of the first, second and third rāśis (Meṣa, Vṛṣabha and Mithuna deducted from the squares of their own Krānti. The root of that remainder multiplied by the radius. The remainder the Asus (Palas) of Meṣa, Vṛṣabha and Mithuna with zero latitude and by reverse process brought the Asus (Palas) of Karka, Siṃha and Kanyā respectively, calculated in regular order are obtained the Asus of Tulā, Vṛścika and Dhanu and by reverse order are obtained the Asus of Makara, Kumbha and Mīna (i.e. the Udayabhāva). The Asus of Cara are calculated from the Jyās of Meṣa; Vṛṣabha and Mithuna are subtracted in order; the result is the Caraprāṇas of Meṣa, Vṛṣabha, Mithuna. Their Caraprāṇas deducted from the Udayamāṇas in order and by reverse order added to the Udayamāṇas of Karka, Siṃha, Kanyā. They are the Udaya prāṇas of the rāśi in that particular place and by reverse order are the Udaya prāṇas of Tulā to Mīna of the shadow of the peg on a desired day at the mid-day. The upper point is the north and the base is the south. The arc of the two ends to the shadow i.e. north and south are the east and the west. The position of either sun or moon without their deśāntara correction



should be taken into consideration. It is this way. If the position in the sky is included in the mathematical calculation then the place of consideration falls on that particular line (i.e. on the line Laṅkā to Meru). If the calculated sun or moon are before that then the place is in the west, and if after, then the place is in the east. The calculated time multiplied by sixty and then divided by five thousand the result is the distance in yojanas of the desired place east or west. From midnight to mid-day is the first semi-circle and from mid-day to mid-night, the other part of a planet. The shadows of the peg made by the sun should be taken twice one after another at a distance of time and by reverse order should be taken the Karṇas (the hypotenouses of that triangle). The distance of the shadows of the peg eastward or westward is Viṣuvadbhā. On a desired day the difference between the Viṣuvacchāyā and Palabhā (latitude) should be found out. If the shadows are in the same direction but not equal then their difference is the movement of the sun (Sūryāpakramāḥ) i.e. the desired Krānti. The radius multiplied by the Sūryakrānti and divided by the Parama (farthest) apakramajyā and the result be made into arc and if the sun is in the first quarter, the arc should be divided. If the sun is in the second quarter it should be deducted from six. The remainder is the desired arc. If the sun is in the third quarter the desired arc is obtained by adding six to it. If in the fourth, the desired arc is obtained by subtracting it from twelve. If the sun is in the first Pada the shadow of trees is longer than that of the Viṣuva. If the sun is in the second Pada the shadow of trees is smaller in the beginning and increases gradually. In the third Pada it increases more and more and in the fourth Pada it decreases and then grows more. When the kalās (minutes) of the moon are divided by eight hundred the result is the nakṣatra. The remainder multiplied by sixty and divided by eight hundred. The result is multiplied by sixty and divided by eight hundred. The result is the length of the time from the start of that Nakṣatra. From the difference of the sun and the moon can be known a Tithi and from that can be known the Ahargaṇa (as many days passed by from the beginning of the Kalpa. The mean (Madhyama) sun can be found by adding or subtracting from the Sphuṭa (exact) sun. A Saṁvatsara (a year) is



known from the movement of Śani and Bṛhaspati. All other planets can be made spaṣṭa in the same manner as that of the moon. On the Gata Kāla (passed time) can be known from the movement of other planets also.

Here ends Kālapariccheda. Aśvinyādīnām dhruvakāḥ and Athaitaṣāṁ Vikṣepāḥ. The dhruvakas (unchangeable longitudes) of the Nakṣatras and their śaras (as shown in the following table).

| Name of Nakṣatra | Dhruvaka according to Pitāmaha Rāśi-Aniśa | The Vikṣepas (greatest inclination of planets orbit) | Dhruvakas all to others. |
|------------------|-------------------------------------------|------------------------------------------------------|--------------------------|
| Aśvini           | 0-8                                       | 10-0                                                 | 0-8                      |
| Bharaṇī          | 0-20                                      | 12-0                                                 | 0-20                     |
| Kṛtikā           | 1-7-28 kalās                              | 5-0                                                  | 1-7-28                   |
| Rohiṇī           | 1-19-28                                   | 5-0                                                  | 1-19-28                  |
| Mṛga             | 2-3-0                                     | 10-0                                                 | 2-3-0                    |
| Ārdra            | 2-7-0                                     | 11-0                                                 | 2-7-0                    |
| Punarvasu        | 3-3-0                                     | 6-0                                                  | 3-3-0                    |
| Puṣya            | 3-16-0                                    | 0-0                                                  | 3-16-0                   |
| Āśleṣā           | 3-18-0                                    | 7-0                                                  | 3-18-0                   |
| Maghā            | 4-9-0                                     | 0-0                                                  | 4-9-0                    |
| Pūrvā phālgunī   | 4-27-0                                    | 12-0                                                 | 4-27-0                   |
| Uttarā phālgunī  | 5-5-0                                     | 13-0                                                 | 5-5-0                    |
| Hasta            | 5-20-0                                    | 11-0                                                 | 5-20-0                   |
| Citrā            | 6-3-0                                     | 2-0                                                  | 6-3-0                    |
| Svāti            | 6-19-0                                    | 38-0                                                 | 6-19-0                   |
| Viśākhā          | 7-2-5                                     | 3-30                                                 | 7-2-5                    |
| Anurādhā         | 7-14-5                                    | 8-30                                                 | 7-14-5                   |
| Jyeṣṭhā          | 7-19-5                                    | 5-20                                                 | 7-19-5                   |
| Mūla             | 8-1-0                                     | 5-0                                                  | 8-4-0                    |
| Name of Nakṣatra | Dhruvaka according to Pitāmaha            | The Vikṣepas (greatest inclination of                | Dhruvakas all to others. |



|                   | Rāśi-Anīśa | planets orbit) |         |
|-------------------|------------|----------------|---------|
| Pūrvāṣāḍhā        | 8-14-0     | 62-0           | 8-9-0   |
| Uttarāṣāḍhā       | 8-20-0     | 30-0           | 8-9-20  |
| Abhijit           | 8-25-0     | 36-0           | 8-25-0  |
| Śravaṇa           | 9-8-0      | 0-0            | 9-8-0   |
| Dhaniṣṭhā         | 9-20-0     | 24-0           | 9-20-0  |
| Śatabhiṣak        | 10-20-0    | 36-0           | 10-20-0 |
| Pūrvā bhādrapada  | 10-26-0    | 0-0            | 10-26-0 |
| Uttarā bhādrapada | 11-7-0     | 24-0           | 11-14-0 |
| Revatī            | 0-0-0      | 26-0           | 0-0-0   |

Now Aśvini, Bharanī, Kṛtikā, Punarvasu, Puṣya, Maghā, Bhāgya (Pūrvā phālgunī), Aryamṇa (Uttarā phālgunī), Svātī, Vaiśvadeva (uttarāṣāḍhā)

Abhijit, Śravaṇa, Dhaniṣṭhā, Āhīrbudhnya, Aja (Pūrvābhādrapada) Uttarābhādrapad and Revatī have northern śaras (because they are on the northern side of the ecliptic). Rohiṇī, Saumya (Mṛgaśīrṣa), Ahi (Ārdrā), Śarpa, Hasta, Citra, Viśākhā, Maitra (Anurādhā, Indra), (Jyēṣṭhā), Mūla, Āpya (Pūrvā bhādrapada), Vāruṇa (śatabhiṣak) have southern śaras. Wherever the Revatī rises it is at the east. The biggest star of a nakṣatra is called Yogatārā. Two Rāśis and 27 Amśas (degrees) is the Dhruvaka of Agastya and his Vikṣepa (Śara) is 67 Bhāgas (Amśas).

Now the points of retrograde (Vakra kendrāṇī) of Bhauma etc. in rāśi-Amśa etc.

Graha Rāśi-Amśa-kalā etc.

Bhauma 5-14-0

Budha 4-26-0

Guru 4-5-0

Śukra 5-15-0

Śani 4-13-0

Now the Angula (regular course) points :

Bhauma 6-16-0

Budha 7-4-0

Guru 7-25-0



Śukra 6-15-0

Śani 7-17-0

Now the points of their rise in the east.

Mangala 0-28-0

Budha 6-25-0

Guru 0-14-0

Śukra 6-3-0

Śani 0-17-0

Now the points of their setting in the west.

Bhauma 11-2-0

Budha 5-5-0

Guru 11-16-0

Śukra 5-27-0

Śani 11-18-0

Now the points of rise of Budha Śukra in the east.

Budha 10-10-0

Śukra 11-6-0

and the points of their setting in the west.

Budha 1-20-0

Śukra 0-24-0

The nakṣatras rise 1582236450000 times in a Kalpa. The Nakṣatrodayas minus the solar Bhagaṇas are the kudivasas (Ahorātras on the earth i.e. the Sāvaṇa dīnas). The bhagaṇas (revolutions) of the sun multiplied by 12 are the solar months and they (the Māsas) multiplied by 30 are the solar days. The bhagaṇas of the moon multiplied by 27 are the Nakṣatra days. The difference of the solar bhagaṇas and lunar bhagaṇas is the lunar months. The solar months subtracted from the lunar months the remnant is Adhikamāsa. The difference of the lunar and natural days is the Avama i.e. kṣayā tithis.

Here ends chapter 168 of the second part of Viṣṇudharmottara Purāṇa, entitled "Upakaraṇa Vivaraṇa" (the description of the instruments) during the discourse of Mārkaṇḍeya and Vajra, addressed to Rāma by Puṣkara.



## CHAPTER 169

## Jyotiḥ-Śāstra Grahagati

*(The movement of the planet in Astronomy to Rāma by Puṣkara)*

Now to find out the desired time (of the desired day) one should multiply the number of the Manus passed and then multiply them with the number of years of Caturyuga (i.e. the aggregate of the four Yugas—Kṛta, Tretā, Dvāpara and Kali. In them should be added as many of the years Solar months in a Kalpa we obtain the number of the days of Adhimāsas that will occur hereafter. The days of the remaining Adhimāsas deducted from the total Solar day of Kalpa and the remainder divided by the number of Adhimāsas will give the total days of the total Adhimāsas that are yet to come. The remainder of Kṣayadinas divided by the days of Kalpa will give the number of Kṣayadinas yet to come. The total number of years till the desired day divided by five - their remainder is the present year (one of the five years by name—Samvatsara, Parivatsara, Idvatsara, Idāvatsara and Vatsara). The sun, moon, mars, mercury, Jupiter, Venus and Saturn and the planets in order (as seen in the sky). The days of Kalpa up to the Iṣṭadina divided by 7 (seven) its remainder will be the lord of the Samvatsara (which is the fourth in number from the last year's lord. When the lunar Ahargaṇa is divided by 7 (seven) the remainder is the lord of the day (i.e. one of the days Sunday etc.). The desired day (Vāra) can be obtained as the remainder of dividing the lunar Ahargaṇa by 7 (seven). Divide the Cāndra Ahargaṇa by 180 (one hundred eighty). The result should be divided by seven. The remainder of this is the lord of the Pavan (Parvādhpati). Brahmā, Candra, Indra, Kubera, Agni, Yama and Iśa (śiva) are the lords of the Parvans. The total Ahargaṇa of the Kalpa—be multiplied by the Bhagaṇa of a desired planet and the result divided by the number of the Sāvana dinas in a Kalpa. The result of it is the desired planet of Lankodaya (its position at the time of sunrise in Laṅkā). By the Cara (the difference of local time multiply the daily movement of a planet and then divide by 60 (sixty). The result be subtracted from the time of sunrise (if it is sunset time the result be added). This is done when the sun is in the northern hemisphere. If the sun in the southern hemisphere the reverse should be the case. [This is Cara (Saṁskāra). Multiply by



the yojanas of longitude by sixty and divide the result by 5000 (five thousand)]. The result be subtracted if the place is in the east and added if it is in the west from a particular longitude. This is how a particular planet is in the desired place at a desired time. The sun and moon of a desired time should be made Sphuṭa. (Their exact position) by their apsis (course of his movement -apsis). The mars should be made Sphuṭa by four specific processes. They are Manda (slow), Śīghra (fast), Manda and Śīghra. For other planets there are only two processes Manda and Śīghra. In case of Bhauma (Mars) the first process for his exact position (Sphuṭa position) the first process should be manda and then Śīghra Paridhi. In case of Venus (Śukra) both Manda and Śīghra procedure must be applied. In case of Bhauma, Bṛhaspati and Śani the sun should be in Śīghra movement and the planet itself in manda movement. The Kendra (centre) is obtained by deducting the planet, taken as Śīghra Kendra from the planet itself. For the Śīghra Kendra of Bhauma from whatever Bhukta or abhukta of the planet the less should be turned into jyā and multiplied by 400, then divided by 12. The result should be added if the Kendra is in the Makarādi, six rāśis are deducted if it is in Karka etc. The Venus (Śukra) can be made Spaṣṭa if the Jyā of Śukra manda kendra is divided by the Jyā of one and a half rāśi (i.e. 45 degrees) and the result be subtracted from the manda paridhi of Venus. The Kendra paridhi of Śukra becomes spaṣṭa if his (Venus's) jyā be divided by the fifteenth (15<sup>th</sup>) part of Trijyā and the result added into the Paridhi of Śukra Kendra Jyā (arc) taken from manda Kendra is Bhuja jyā. And Bhuja jyā subtracted from 90° ( $R \div L$ ) is Koṭijyā. The Bhuja jyā or Koṭijyā multiplied by the manda paridhi of that planet and divided by 360 (three hundred sixty). The result is Bhuja phala (area of Bhuja) or Koṭi Kalā. If the Kendra (centre) is Makara and other Rāśis the Koṭi Kalā be added in Trijyā. If the centre is Karkādi it should be subtracted. That is the Koṭi of Manda phala and the Bhuja phala is Bhuja. The root of the sun of the squares of Koṭi and Bhuja is Karṇa (hypotenous). If Bhuja jyā multiplied by Traijyā is divided by sphuṭa karṇa the bow (arc) of the result is the Kalās of the phala. These phala Kalās should be subtracted if a particular graha is in Meṣa etc. and added if the graha is in Tulā etc. Add half of the phalakalās in the process of the first Manda Karma. The Manda Spaṣṭa planet thus brought should be deducted from the



Śīghra Kendra (i.e. the sun). Then find its centre and turn into phala by Śīghra paridhi. That result be added if the planet is in Meṣādi and deducted if in Tulādi. This is how a planet becomes Sphuṭa. Take the planet (taken for granted - as sphuṭa) as centre repeat the calculation till the planet exactly sphuṭa.

The pātas (points of intersection) of Budha, Śukra should be found clear by the reverse method (i.e. add where it was told to subtract and viceversa). In case of Bhauma, Guru and Śani the pāta can be found by the reverse process of the Śīghra phala. The Sphuṭa a Bhukti (the exact movement of a planet in a rāśi) can be found out by the difference of the position of the last day's planet and its present position. For the manda phala of the sun multiply it by the spaṣṭa bhukti and then divide it by 21600. The result of it may be added or subtracted from the Kendra of that particular planet.

The last of the Śīghra phala of the planet should be subtracted from the sun and the remainder be divided by the result of the deduction of Sphuṭa bhukti and the Śīghra bhukti of the planet. The remainder of this subtraction is the time in the days of a retrograde planet.

Here ends chapter 169 of the second part of Viṣṇudharmottara Purāṇa, entitled "Jyotiḥ-śāstra Grahagati" (the movement of the planet in Astronomy) narrated to Rāma by Puṣkara during the discourse between Mārkaṇḍeya and Vajra.

## CHAPTER 170

### Tithi Nakṣatra Prakaraṇa

*(The chapter on the lunar date and constellations)*

The Sphuṭa graha (i.e. the position of a Planet calculated minutely to the ghaṭis and palas) should be turned into the palas (his degrees, minutes etc. should be turned to palas) should be divided by eight hundred (800). The result is the degrees etc. of the nakṣatras Aśvinī etc. already bhukta (passed) by that planet. The remainder of it should be divided by the Sphuṭa bhukti. The result is the time (days) taken by the planet from his entry into that nakṣatra. The remainder of it is to be deducted from 800 (eight hundred). This is the time as shown above whatever nakṣatra in a Rāśi has already traversed (as many days in that nakṣatra) or yet to be traversed should be divided by Sphuṭa bhukti (of that particular



graha) the result is the days passed or yet to pass of that particular krānti.

Now the Trijyā (radius) in form of yojanas added to the measure of the bimba (image) of the planet should be multiplied by the radius and should be divided by the clear yojanas of the Kaṇārdha (Trijyā). This would give the measure of the diameter of the image of the planet, in Kalās. The yojanas of Trijyā of Sphuṭa Sūrya should be deducted 5000 (five thousand) the diameter of the circumference and then multiplied by the same 5000 and then deducted from the diameter of Sūrya and then divided by the same 5000. The result is the shadow of the earth.

Multiply the radius of Sphuṭa Candra by the diameter of the circumference with 5000 and then divide the result by the radius of Spaṣṭa Candra. We thus get the Kalās of the measure of Rāhu. The half of the Kalās of the measure of the planet (Candra) should be multiplied by 60 (sixty) and divide it by the bhukti of the planet. The result is the Puṣyakāla before or after the start of Samkrānti. Deduct Sūrya from the Kalās of Candra. Then turn it into Kalās. Then divide them by 720 (seven hundred twenty). The result is the tithi from śukla pratipadā onwards. The remainder of it is multiplied by sixty (60) and then divided by the differences of the movements of the sun and the moon. The result is those many ghaṭikās passed (in terms of the time).

There is always the Karaṇa śakuni in the latter half of the Caturdaśī tithi. In the first half of amāvāsyā there always is the Karaṇa Catuṣpada and in the latter half there always is the nāga-karaṇa. In the first half of the Tithi Pratipadā - there always is Kimstughna Karaṇa—(These are the Sthira Karaṇas).

Deduct the sun from the moon and the rest of the Kalās divided by 360. This gives us the Karaṇa that passed away. From the remainder should be found out the time of the present Karaṇa. Just in the same method as in tithi. From the result deducted by one (1) and divided by seven (7) whatever remainder is the Karaṇa calculated from Bava. Add together the sun and the moon then turn the sun in the Liptās (Kalās). Then divide it by 800 (eight hundred). The result is the Yoga Viṣkumbha etc. that have passed. From the remainder added by the bhukti one can find the time of



the present Yoga. Just like tithi. This is the Krānti Sāmya (the meeting point during their gati) of the Candra and Sūrya.

If the solstices of the Sun and the Moon are different but the gola is the same there occurs Vyatipāta. If the gola is different and ayana is the same there occurs Vaidhruti Yoga. In the case of dhruva and Vyāghāta there is a possibility of the Krānti Sāmya (of Sūrya and Moon). If the conjunction of the Sun and the Moon is for long time they last longer. (Here the reading being corrupt the purport of the text is not clear). Then should be found out the position of the Sun (Sūrya Krānti) and then, by the rāhupāta of that time, should be found out the Pātakrānti in the same manner as that of the moon. If the moon is in the first or third quarter then Spaṣṭa Candra Krānti should be found out. If the Krānti is less then there will be no Krānti Sāmya (of Sūrya and Candra). If the moon is in the first or third quarter (pada) and the Krānti, Sāmya of the sun and moon is visible, then the pāta has already occurred or will occur shortly. If not, there is time for it or has passed away. If the moon is in the second or fourth quarter then the reverse is the case. If the śara is in the direction of Krānti then it is more or less than the Candra Krānti. If the Krāntis of Sūrya and Candra are equal then the Krānti will occur. If they are in a different direction then there will be Vyatipāta Yoga. Or otherwise the śara should be added or subtracted from Vidhṛti. Thus if Sūrya, Candra and Candrapāta are equal then there will be Vyatipāta No. 2. If not, this Yoga becomes the divider. The Iṣṭakāla multiplied by the first Yoga should be repeated and the second Yoga should be found out and thus Sphuṭa Kāla must be found out. This is the middle time of Vyatipāta. Add together the bimbas of Sūrya and Candra and multiply it by (60) sixty and divided by the difference of them, whatever the result is called Sthiti. If the Sthiti is added to the madhya kāla we get the time of the end of Yoga.

Here ends chapter 170 of the second part of Viṣṇudharmottara Purāṇa, entitled "Tithi Nakṣatra Prakaraṇa" (the chapter on the lunar date and constellations) during the discourse between Mārkaṇḍeya and Vajra.



## CHAPTER 171

## Chāyāprakaraṇa

*(The chapter about Shadow)*

If it is the northern hemisphere (Uttara Gola) then the Jīvā obtained by deducting the half of the day from the remaining little time and if it is the southern hemisphere the little remainder of the day time is multiplied by the radius of ahorātra and then divided by the radius of the gola. If it is otherwise i.e. a different gola then after deducting the radius the remainder must be made the divider. Then the Ceda (cutting point) should be multiplied by the lamba jyā and divided by Trijyā becomes the Iṣṭa śaṅku. The square of Trijyā should be deducted from the square of Śaṅku and the remainder brought to its root becomes the Dṛggyā (the line of eye sight). This should be multiplied by twelve (12) and divided by the length of Śaṅku. This must be deducted from the Sūrya Krānti of madhyāhna if it is Uttara golārdha and added if in Dakṣiṇa gola and its remainder found out. If it cannot be deducted then add ninety (90) and then deduct. Its jyā becomes the divider. Whatever is obtained by multiplying the anaṣṭajīvā by 12 is the madhyāhna Chāyā. The Trijyā minus the multiple of 12 minus the madhyāhna rekhā is Karṇa. Multiply the radius by the Karṇa of Viṣuva and then divide by the Karṇa of Sveṣṭa Chāyā. The result should be added or subtracted according to the hemisphere being northern or southern. Then it should be multiplied by the radius and then divided by the desired ahorātra. The result should be added or deducted according to the gola Uttara or Dakṣiṇa. Thus is the time of the day gone. The remainder is the time yet to come to pass.

Here ends chapter 171 of the second part of Viṣṇudharmottara Purāṇa entitled "Chāyāprakaraṇa" (the chapter about shadow) in the astronomy during the discourse between Mārkaṇḍeya and Vajra.

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## CHAPTER 172

## Lagna-Prakaraṇa

In the kalās passed by the rāśi of sphuṭa Sūrya add the Asus of the middle rāśi and then divide by the kalās of that particular house. The result is the time passed by the Sun in that particular rāśi. This should be deducted from the Asus of Iṣṭakāla. From the remainder should be deducted from the bhukta kāla and from that remainder deduct the Asus of the gone by rāśis Udaya. From that sun should be deducted the kalās of the past rāśi and then add the kalās of the rise of the rāśi of Sūryodaya. Then multiply the Sūrya kalās by 30 (thirty) and divide by the kalās of a śuddha rāśi. By this calculation we can find out the time passed by that rāśi also. Taking the total of six rāśis as the sun is the arka bhukta period, which is found from the lagna. In order to find out the kalās from the kalās passed in the lagna, add the rise of the next rāśi. This is the time of lagnodaya.

Here ends chapter 172 of the second part of Viṣṇudharmottara Purāṇa entitled "Lagna-Prakaraṇa" during the discourse between Mārkaṇḍeya and Vajra.

## CHAPTER 173

## Udayāstamaya Prakaraṇa

*(The chapter on the rise and setting)*

Mangala, Bṛhaspati and Śani are manda (their movement is slow). Budha and Śukra are śighra (they traverse fast). If these two (Budha and Śukra) are Vakra (retrograde) they are manda. The slow planets are less bright. They according to kālāṁśa according to the time, rise half or are seen completely. Similarly a fast planet is seen in the west. This same planet rises in the east and also sets in the east. A planet that comes to rise also sets in the west. The clear śara of a planet under consideration should be multiplied by Akṣajyā and then divided by the radius. The result must be



deducted from the planet which has risen. If the planet is set, the result must be added. If the śara of a planet is in north it should be divided by the parama krānti and the result is subtracted from the ayana śara or is added as the case may be. This way we can find out the time of the rise and setting of a particular planet. Then find out the distance in time between the sun and the planet that set. The kālāmśa plus grahāntrāmśa must be divided by the bhukti (the distance a planet travels). If the distance is 15 or more degrees the planet does not set. If the distance is less, the planet sets. If the planet is retrograde then whatever is obtained by adding this movement we get the day of the rise and the setting. In the same manner can be found out the time of the rise and setting. To the dhruvaka of Agastya must be done two actions of ayana and akṣāmśa and his rise in a rāśi must be with the difference of two degrees. Agastya rises when Sūrya moves those many degrees. The time obtained by deducting the rāśi and Amśa of Sūrya from 12 (twelve) by those many rāśis and kalās of the sun Agastya will rise. Everyday he will rise according to the movement (lagna) of a planet.

Here ends chapter 173 of the second part of Viṣṇudharmottara Purāṇa entitled "Udayāstamaya Prakaraṇa" (the chapter on the rise and setting) in the discourse between Mārkaṇḍeya and Vajra.

## CHAPTER 174

### Paitāmaha Siddhānta

*(The doctrine pronounced by the Grand father -Brahmā)*

Find out the Lagnas of the rise and the set of Sūrya and Candra. Then must be found out the rise and setting of the moon. Then find out the krānti (movement) of the sun and the moon of the desired time. Multiply it by the radius and then divide by Lambajyā. The two results thus obtained are the agrās. They are according to the direction of the krānti. Then find out the Śāṅkus (perpendiculars) of the sun and the moon. Then multiply the aksajyā by the Śāṅka and divide by Lamba. Thus we obtain the grounds of the two Śāṅkus. Both are in the north. On the desired



night and the day of the direction the bases of the twelve aṅgula Śaṅkus are the same then they must be added together. If the directions are different then they must be deducted. The bhuja's of the sun and the moon become different. If their direction is the same they must be deducted. If the directions are different they must be added up. This is the sphuṭabāhu. Add together the squares of Dṛṣṭirekhā (line of vision) and spaṣṭabhujajyā if the directions east or west are different. If the directions are the same then the squares must be deducted. Whatever the total or remainder is the jyā of Prathama amśa. If the direction of prathamāmśa jyā is the same then deduct; if difference, add. This is the second amśa jyā (dvitīyāmśajyā). The root (Padam) of the addition of the squares of the first and second jyā is koṭi and the root (pada) of the addition of the squares of koṭi and Bhuja is Karṇa. Deduct the sun from the moon. This is the Kendra (centre). From that find out jyā. Multiply the Kendra jyā by the measure of the centre and then divide it by 90 (ninety). The bright portion of the moon is seen as much as the result of the division. This happens only if the moon is in the first or third quarter. If the moon is in the second or fourth quarter the black part of the moon is obtained. Take the quarter part of the said measure of the moon and divide it by the half part of the white moon, and add the result in the dṛksūtra (the vision line) and then add the little portion of the desired day. This is the divider. The white portion of the moon divided by this divider is the bhuja and koṭi of the white moon, in aṅgulas. If the moon is in the first quarter then accordingly, as in east or west, the white cusp of the moon is (up or down). Similarly the black portion of the moon in the second or third quarter should be understood. Take the moon as the sun and draw a bhuja from the sun to the direction of the moon. The Koṭi will be in the opposite direction of the Bhuja. Then with the Lagna turning in the eastern direction repeat till the Labdhona (लब्धौ) is obtained.<sup>1</sup>

Thus at the end of the Tithi corrected by Lambana Saṁskāra, the eclipse reaches its middle. If the latitude is more than its own

1. Here the text is wanting. Some sentences are missing. Therefore there is nothing clear.



krānti from the time without (ते) the three Rāśis, the inclination of the eclipse is in the north. If the Krānti and time are less, then the inclination is in the southern side. The correct śara (शर) can be obtained by adding the Śara of the moon at the time of eclipse and the Avanati (अवनति) together, if they both are in the same direction. If they are in different directions then the śara is obtained by their subtraction. By this method by deducting six Rāśis from the beginning time of the eclipse, the start of the eclipse and the touch of the shadow by Lambana Saṁskāra is known. The actual touch, complete eclipse (middle of the eclipse) and the Mokṣa can be ascertained. If the perpendicular at the time of the middle is in the same direction then one should be deducted from the other. If they are in different directions they should be added together. By adding the Sun's or Moon's time in the middle of the eclipse (time) one gets the correct sun or moon. In case there is no Lambana then the time of start and actual shadowing times should be calculated half. The rest i.e. graphs etc. are just like those of the moon.

1. This description of the movement of the planets and its calculation is praiseworthy (if known). It culminates in bringing fame, increases the life and at the end tends to give the heavenly world. It fulfils all desires and is auspicious.

2. If one knows the movement of even one planet very well he achieves the world of that planet. There is nothing to doubt about it.

3. When one knows about the movement of all planets he attains the Brahma loka. Such a man desirous of achieving Dharma (merit) achieves it. If he desires to obtain artha (wealth) he gets it.

4. If such a man desires to fulfil his particular desire he does so; and one desirous of attaining Mokṣa attains it. When a Dvija (a twice-born) knows about the movement of the planets well he becomes fit for that i.e. he becomes a real twice-born.

5. If a knower of the movement of planets does not earn his livelihood by that knowledge and one who avoids to earn livelihood by that knowledge, he becomes the best of the meritorious men.



6. The Vedas originated for the purpose of Yajña (the sacrifice). These sacrifices are prescribed in order of time. Therefore one who knows Jyotiṣa the scripture of fixing time (in form of a day, month etc.) he knows everything.

Here ends chapter 174 of the second part of Viṣṇudharmottara Purāṇa entitled "Paitāmaha-Siddhānta" (the doctrine pronounced by the Grand-father-Brahmā) in the discourse between Mārkaṇḍeya and Vajra.

**Here ends Paitāmaha-Siddhānta.**

## CHAPTER 175

### Yatrādhikāra

*(Fitness for travel)*

Śrī Paraśrāma said—O Lord, knowing all the religions and well-versed in all the sciences kindly narrate to those who desire to know, the yātrākāla - the time of marching of the kings. (1)

Puṣkara said—You know from me the time of the travel of all the castes, giving authority to the king with good qualities and of the people desirous of victory. (2)

The Paura—(citizens) are Yāyī (moving) when the sun is in the east in the Kapāla. The other two Yāyī planets are Venus and Mars. The remaining are praised as Pauras. (3)

Yātrā should not be made when Paura-grahas are not powerful, but a king should always march when the Yāyī - grahas are powerful. (4)

(Yātrā should not be made when Venus is set, gone to Nīca; is Vivaśā, gone to the Rāśi of the enemy, is Pratiloma and Viddha).

Yātrā should not be done when Mercury is in the Pratiloma and the planet is the Digpati or when it is raining or when the wind is blowing. (6)

Yātrā should not be done in Vaidhṛta and Vyatipāta and similarly in the omen of a serpent and when a four-legged animal is killed. (7)

Yātrā should not be made at the time of calamity, death and when the enemy is in front or at the birth of a *Bha* (planet - Śukra) and when there is a Riktā-Tithi - a missing lunar day. (8)



The union of the northern and eastern directions is praised, similarly is the union of the western and the southern directions. (9)

O Rāma! a king should not cross over the boundary rising from (Vāyu, Agni and Dik) - wind, fire and direction and in the beginning of all the years. (10)

In the Samvatsara Prācī-east is not the direction and the southern of the Pari-Pūrva, before that another should be known as the southern of the Ānupūrva. (11)

Similarly that named Vatsara is said to be Advāra. A king should go in the eastern direction when the sun is going to the North (in Uttarāyaṇa). (12)

O the best of the Brahmin the moon is in the south, in the west; one should go during the day to Sūryāyana by the Ayanabheda of the two directions. (13)

At the night one should go to Cāndrāyana in the directions which are told by me. The spring season is in the Uttara-dvāra having the door in the North and Griṣma is Prāg-dvārika having the door in the east. (14)

Śarad - the Autumn is having the door in the west and Śīśira is Uttara-mukha having the face in the North. Hemanta is having the door in all the directions and Prāvṛḍ-rainy season is said to have no door. (15)

O one with great luck! the direction is said by nakṣatra devatā - the god of the constellation, similarly it is praised in its half month. (16)

The days of the sun, moon, Saturn and Arka are not good, the day when they are favourable is also not praised. (17)

The sun should be known as having the door in the East and the Kuja (Mars) has in the south. The Saturn has on the west and the moon has the door on the north. (18)

O Rāma! all the doors of Jīvā, Venus and the moon are said to be joyful. Particularly their days are praiseworthy for going on a travel. (19)

The day is not praised on which the Jīva situated in the Mitra-grha-friendly house and is jīta-conquered in Samā-gama-union and when the sphurana (Mars) is lustreless. (20)



The Graha - planet is uccastha going to the house of the friend (Mitra-grga-ga) and situated in its own field, which is victorious, having the rays and is (Sthūla) big, that day is praised. (21)

Kṛttikā etc. in the east, Maghā etc. in the (Yāmya) south, Maitra etc. in the west and Vāsava (Indra) etc. in the north, there all the doors beginning with Divā-day should be suggested. They going to the middle of the directions are called "Stambha". (22-23)

The bears of 'Stambha' etc. in the east are "Prāveṣikāni" and those in the north of 'Stambha-Rkṣa' should be known as 'Nirgama Rkṣāṇi'. (24)

The Duṣṭa praveśabha (a bad nakṣatra) at the time of entrance in other rāśi should be said to give victory to the person who travels and in the bad stambhabha is for seizing fortresses. (25)

When Durgama-Rkṣa is Duṣṭa one should say that the Nāgaras citizens will be victorious and O Brahmin! the same (is the result) when the bear is Pāpa-graha Krānta and it has set. (26)

When it is burnt (Dagdha) or smoky or is hit with the dust or made smoky by Ketu or is surrounded. O Bhārgava by that Rkṣa calamity is seen. Or the same is the result caused by Sankrānti of the planet by which the sitting and rising is caused. (27-28)

That which is Bhinna by the moon and that which is so (Bhinna) by other planet or the moon and sun are Grasta. When they are gone to that nakṣatra - in that nakṣatra - constellation the king should never go; but he should march when the moon favourably stays in Aṣṭa-varga. (29-30)

Those who stay in the eastern - door are joy-giving and those staying in the southern direction are auspicious, those whose doors are in the west give victory and the Riktā in the north are praised. (31)

O one with huge hands! Those having doors in all the directions are said to be Puṇā-Tithi (the full lunar day). The direction of the muhūrtas is according to the nakṣatra-devatā - the god of the constellation. (32)

The Abhijit (constellation) with three doors in the south should be known as Vigarhitā (prohibited). O Rāma! the Ram (Meṣa), the lion (Simha) and the Archer (Bow)

Dhanurdhara are called Prāg dvāra-having door towards the east. (33)



Similarly, Virgo, crocodile and the bull are having doors in the west and the balance, crocodile and the Pitcher should be known to the west. (34)

Similarly, the insects (Kīṭa) scorpion, fish are praised in the north. The face of the direction should be known carefully. The face in the east is according to Amśa (Amśakam). (35)

All the Saturns are praised but the Kālarodha should be abandoned. Viśākhā etc. should be abandoned when the poor sun is in Bha (Venus) Tritaya. (36)

When the moon is in Aṣāḍha - Tritaya it is similarly called Brāhmaṇa. In Mars Dhaniṣṭhā etc. three and in Mercury Pauṣṇa etc. three, in Jīvā similarly Rohiṇī etc. and similarly in Venus-Puṣya etc., similarly O one with huge hands in Saturn with efforts, Mūla and Śrāvaṇa and similarly Āhīrbudhnya and Āgneyam and Āditya or Vāyavyam Bhāgyam - these Siddhiyogas are praised on the days of Āditya etc. Now specially know from me the Siddhiyogas on the lunar days. (37-40)

O one knowing the religion, they give accomplishment in all the acts according to the sequence of the planets, the second and the third and the eighth are opposite. (41)

The seventh and the fourth and the fifth lunar day and the other lunar days in the Siddhayoga in order, listen to me. (42)

The eleventh and the tenth, the ninth, the fifteenth and also fourteenth, twelfth and, O Rāma! the thirteenth. (43)

I shall tell you about the measure of the shadow in sequence in Siddhiyoga. The act done even once at that time remains forever. (44)

It should be known twenty in Āditya and in the moon sixteen are praised. Only fifteen in Mars and similarly in Mercury there are fourteen. (45)

Similarly in Jīva thirteen and in Venus twelve are praised. When the sun is risen one should go in the North and when the sun lies in the middle to the east. (46)

In the afternoon to the southern and at mid-night to the western direction. O one with huge hands, travel at the rise of the Janma-Rāśis is not praised. (47)



When the two Ṛkṣa (bears) come together the travel becomes praiseworthy; the king desiring prosperity should avoid to travel in the remaining planets. (48)

When Saumya planets are in Navāṁśaka, the travel should be known as auspicious, but travel should be carefully avoided in Pāpa-graha Āṁśaka. (49)

If done in Janma-Bha (the constellation at the time of birth) it brings death; similarly in Ādhāna (placing) it causes calamity and the march towards the enemy should be carefully avoided in Bha-gaṇa (the whole ecliptic). (50)

In Maitra it brings welfare and prosperity and in Ati-Maitraka it gives accomplishment; and O the best amongst men! the travel in Karma-Bha (constellation at the time of the beginning of some work) is praised. (51)

O Rāma! when some greatly wonderful thing is seen, in the divine sky and the horizon. O one with huge hands, the marching should be carefully abandoned for seven days. O Rāma! the travel should be avoided in weak Lagna and in Śunya-kendra and particularly when the janmapa and Lagnapa are weak. (52-53)

The auspicious travel done at the favourable sun is praised; but the travel, when the rainbow is in front, should be carefully avoided. (54)

Similarly, O Rāma, one should not go, when the head is dashed against the door or when some inauspicious substance is seen or similarly when the mind is sad, but the king should go when the mind is satisfied. (55)

When the Saumyas gone to the centre of the triangle and similarly the Pāpa-grahas residing in the Upacaya - bear become Lagnasya (i.e. rising of the sun). The travel done at that time becomes auspicious. (56)

Here ends chapter 175 of the second part of Viṣṇudharmottara Purāṇa entitled "Yātrādhikāra" (the fitness for travel) during the discourse of Mārkaṇḍeya to Vajra addressed by Rāma by Puṣkara.

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## CHAPTER 176

## Yātrā Vidhānama

*(The procedure of the marching)*

Rāma said—O the best of all the religious persons, kindly tell me about the yātrā-vidhāna - the procedure of marching, which brings accomplishment to the kings who are desirous of Victory. (1)

Puṣkara said—When the King's travel is made in a week, then on the first day the Vināyaka is to be worshipped with sweet balls, rice-grains, flowers and fruits, with the weapons of Gandharvas, ornaments, incense and the lamps which are attractive. (2-3)

Then on the second day the worship of all the Dikpālas should be done; after doing the worship of the Dikpālas, staying before them, the bed should be prepared with Kuśa grass and should be covered with a white cloth. It should be strewn with Nāga-puṣpa and auspicious Siddhārthakas-white mustard. (4-5)

On its head-side two feet of Śrī Bhadrakālī should be worshipped on the right hand side Hara-Śiva and on the left Brahmā (should be worshipped). (6)

The charming Kalaśa (pot) which is worshipped should be placed firmly on Uṣṇīṭaka. The auspicious pot should be covered with green leaves and shining with nice flowers. (7)

The king should eat a small quantity of Haviṣyānna - the food left over after giving oblations and he himself should chant this mantra on the right hand side. (8)

I bow-down to Śambhu having three eyes and to Rudra who gives boons. I bow down to Vāmana and Virūpa and to the lord of the dreams. (9)

O Lord, the lord of all the gods holding the trident and riding a bull, kindly always tell me in the dream the desirable or undesirable things when I sleep. (10)

One should speak again and again the mantra as long as one is awake. Then the purohita should put the Kuśa grass on the heart of the king. (11)



When auspicious dreams are seen, then only the march should be done, otherwise not. When the third day comes, the god, lord of the direction should be worshipped. O one with great luck! Only the lord of the day and the planet, the lord of the direction and in which direction the king goes, should be worshipped. (12-13)

On the fourth day the big sacrifice of the planet should be done according to the rituals. And on the fifth day similarly sarvayāgas (big sacrifice) should be done. The place where the temples of the gods are made in one's own city their worship should be done, of those who are residing there. Similarly at night the Arcanā should be done of the ghosts. (15)

Their worship should be done on a tree, Caityas, temples having four terraces, at the cross-roads in the streets and in the caves of the mountains, on the river banks, on the hill temples of gods and then they should be worshipped in one's own house. (17)

After doing it there, the Pramatha king himself should read the prayers of lord Vāsudeva and similarly of Saṁkarṣaṇa (of Balarāma), of Pradyumna, of Aniruddha, of Brahmā and of Śankara, of Kīnāśa, Indra, Varuṇa, the lord of the wealth and of the Gaṇas. (18-19)

Of Vāyu-wind, of Nirṛti, fire and the moon and the sun which are there, of the planets, bears, Skanda—(Kārtikeya) who are very powerful. (20)

Of Vināyaka deva-Gaṇapati and of the Gaṇas of the gods, of demons, of Rākṣasas and all those whom they follow, of those who are having great strength, huge body, great potency, having great vows and those having (Aṣṭa-siddhis)

Aṇīmā, Mahimā, Prāpti and Prākāmya. (21-22)

Those who have Īsitva, Vaśitva and Prāpti and in Udaya where Kāmāvasāyitva is there. In this way endowed with eight good qualities and having the prosperity and having terrible valour, having different potency, head and neck and having different weapons for striking. (23-24)

Those with different kinds of detachment and garments and having different strength and body, similarly having various kinds of garlands, with great action and with great strength. O Brave persons having favour and sympathy for devotees, giving boons and taking forms according to the desire. O Pramathas, kindly



accept the obligation. I bow down to you. I have come to your shelter with sons, ministers, servants and wife. (25-26)

O very lucky lords! Kindly protect me in the house, in the war and on the way and you destroy the enemies going in the back of their armies. (27)

You all gather together to tell the dream about the auspicious or inauspicious things, after returning I shall give you more oblations than what I gave (in the past). (28)

A king should give it carefully after returning and he should pray at night for getting the dream, as before. (29)

On the sixth day one should do the bath of victory. Its procedure is said to be all that of Abhiṣeka. (30)

Then on the day of the marching one should abandon shaving, mudraṇa, bhedana and cutting of the nails. (31)

Abhyaṅga - rubbing oil on the body, the household work and anger and lamenting and kankaṭa (hair-comb) (also should be abandoned) and one should take a bath described for the marching. (32)

After taking the bath the king should put on white clothes, flower garlands and smear white ointment, wear variegated ornaments and spotless leaves of Dūrvā. (33)

After worshipping the god of gods Trivikrama with great luck, the purohita should offer oblations in the fire with nice firewood. (34)

The Gaṇa giving long life, fearlessness and welfare and the Gaṇa giving Śarma (happiness) and Varma (protection) (should be worshipped) and good omens in front of the chariot should be seen and nice prayers of Viṣṇu should be sung and similarly the king should go seeing the auspicious characteristics of fire. (35-36)

The king should eat the praiseworthy Naivedya - food offering to the Nakṣatra and the Direction, according to the ritual at the time of the travel. (37)

One should abandon the food with flies, hair and insects. If it is burnt, the travel should be abandoned, otherwise it should be done. (38)



There the signs of Kingship, similarly weapons, should be enchanted with mantras spoken by Nirājana. (39)

The astrologer should make effort and go to the king or the priest and the king should worship the astrologer and the priest with money and the best of Brahmins (should be worshipped) with Dakṣiṇā (gifts). Then with the Puṇyāha-ghoṣa (the sound of the benediction) of the Brahmins whose sins are destroyed doing the Mangalā-lambhana. This mantra should be chanted. (40-42)

The Ādityas, Vasus, Rudras, Viśvedevās, Marudgaṇās, Lokapālas, with Gandharvas, rivers, mountains, the earth, Brahmins, Agni, Svāhā, Svadhā, Homa, Skanda, Brahmā, Prajāpati, Muhūrtas, Tithis, Bhās (Planets), Vedas, Sāyaṇa-vatsarāṣ, cows and goddess, Sarasvatī may give you long life. (43-44)

The accomplishment which Brahmā the creator got in ancient times, the accomplishment of Viṣṇu, the conqueror of the worlds, got at the Trivikrama - taking three strides, that which Śiva with three eyes got at the destruction of the prosperity of demons and the accomplishment that Tripurāntaka - destroyer of the three cities, got for the increase of gods in the ancient times, which Indra got at the killing of Vṛtra, which Skanda-Kārtikeya got at the destruction of the enemies of gods, the same accomplishment you always get by this marching. (45-47)

May all the gods headed by Indra protect you from all sides saying this auspicious speech and taking the bow with the arrow from the hands of an astrologer while chanting the mantra "Dhanavaga" etc. (the king) should hear extraordinary mantra "Tad-Viṣṇoḥ Parama" etc., the right foot should be put on the face of the enemy made of flour, he should go thirty two steps towards Viṣṇu or the eastern direction etc. (48-50)

He should ride on the yoked elephant, chariot, horse one after the other and he should go riding with a happy mind and with the loud proclamation and sound of the musical instrument. (51)

After setting out, the great king should not look at the back, then he should go slowly seeing, touching and hearing auspicious things. (52)



Then he should only go at a distance of a Kośa and one should never go more than that and going to some auspicious place stay there, after worshipping gods and the Brahmins. (53)

Then the king should go to the foreign land in due course and O Brahmin! on the way he should be guarded by appropriate army. (54)

After staying there for three nights he should go again according to the prosperous constellation. He should guard the barley, saindhava - salt and water, from poison and pollution. (55)

He should go towards the enemy with much barley and salt. He should do caṁkramaṇa according to his sweet will and do bhāṇḍa-prakṣepaṇa the throwing of pots (56)

He should take dinner with pleasure and should not do any Pratiloma and the king also should not cross the custom of the land (Deśācāra) in the enemy's country. (57)

The gods should be worshipped and the (forest) tress should not be cut there. He should not show disrespect towards tender Kula striyā (the ladies of high class family) or old women. (58)

The high-born should be congratulated and not those born in the royal family. The ears and nose should not be cut off and similarly the eyes should not be pierced and the king should do according to the words of the astrologer, minister and physician. (59)

Then coming to one's own city in due course, he should give more oblations as said before. One desirous of having the world of gods and the whole world, should mark the world with Yūpa (the post of a sacrifice) and temples. (60)

Here ends chapter 176 of the second part of Viṣṇudharmottara Purāṇa, entitled "Yātrā Vidhāna" (the procedure of the marching) during the discourse between Mārkaṇḍeya and Vajra.

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## CHAPTER 177

## Śatrupratyabhigamo

*(The attitude towards the enemy)*

Rāma said—I want to hear from you about the materials pertaining to the war, O one with great luck, you know everything. O Lord you are like god. (1)

Puṣkara said—On the second day when the battle is going to start, then the king should bathe the elephant, horses with auspicious water of all the herbs. They should be decorated with fragrant things and garlands according to the rituals. O one with huge hands! Nṛsimha and Viṣṇu should be worshipped and all the symbols of the kingship, big umbrella (Chatra), the flag, the banners and Dharmas and all the weapons should be worshipped by the king according to the rituals. (2-4)

O one with huge hands! Worshipping them at night Pramatha should be worshipped. Then the king should pray to others for victory such as Pramathas and the earth for help and he should sleep amidst the physician, priest and ministers, counsellors, keeping control and observing celibacy (Brahmacarya) and remembering Nṛsimha and Hari (Viṣṇu) and when auspicious dreams are seen at night, he should begin the war. (5-7)

When the night is still left he should get up and take a bath with the water of all the herbs, worshipping Nṛsimha with all kinds of vehicles, he should see the burning fire of sacrifice in which Purodhasa (priest) giving oblations. Then the purodhasa should give oblations chanting the mantras as before. (8-9)

The king should worship pious Brahmins with Dakṣiṇās; then the king should smear the limbs, while chanting "Gandhadvāra" etc. with auspicious sandalpulp, aguru, karpūra and kāntā kāliyaka (pleasing turmeric). (10-11)

Similarly an auspicious and delightful deity should be hung in the neck and the ornament and garlands enchanted by the mantra "Āyuṣyam Varcasam" etc. and "Śriyam Dhātu" and similarly the auspicious medical herbs should be worn while chanting "Yā



oṣadhayaḥ" etc. and new auspicious cotton garments should be put on. (12-13)

Then the Carma-sheild while chanting "Aindrāgne" etc. and chanting "Dhanva-nāga" the bow and arrows should be given to the king after enchanting them. (14)

Then he should ride on the elephant or the chariot which is enchanted. And the mounted king should go out of the tent at an auspicious time. (15)

In the place which is not seen by the enemy negotiations with Prakṛti-ministers should be done and the few warriors collected at a place should be spread out in a great number. (16)

The Sūcīmukha (pointed) becomes Anika (broad) when a few are joined with many and the Vyūha-arrangement of the soldiers should be made in the form of the creatures and in the form of substances. (17)

The arrangement (Vyūha) is that of Gāruḍa (eagle), alligator, circle, Hawk. There are vyūhas called half moon, moon and cart. (18)

There is Sarvato-bhadra Vyūha and similarly Sūcīvyūha like a needle and particularly Padma and Maṇḍalas are praised. (19)

In all the Vyūhas there are five kinds of imagination of the army, two spread-out wings, two folded wings and the fifth is of the chest. (20)

With that or with two divisions the fighting should be done and one third part should be kept aside for their protection. (21)

In the arrangement the posting of the king should never be made, one should imagine the cutting of the leaves, the cutting of the fruits and the cutting of the tree. If they are cut off, the tree grows again but if the roots are cut off it is destroyed. The king himself should not fight though he has all the weapons. (22-23)

Always in the world there are more powerful persons for strong persons. The king should stay only at one Krośa distance behind the army. (24)

There the Bhagna-sandhāraṇa of the warriors is praised. It is said that if the main part of the army is broken, he should not stay there. (25)



The enemies which are broken should not be tormented. They have come to Ekāyana, but all those who have resolved to die should kill all the enemies and the army also. (26)

Even by pretext of Sata bhanga one brings the enemy in one's own land, when they come to one's own land, then their killing becomes very easy. (27)

The warriors who are wounded, unhappy and virala (rare) should not be appointed in the Vyūha, so that the striking of the weapons may not take place against each other. O the son of Bhṛgu, such an arrangement of the warriors should be made. One desirous of piercing parāṇika should pierce by the collection. (28-29)

Similarly one should collectively do Bheda-rakṣā by the enemies. One should form a Vyūha according to one's desire or after knowing the Vyūha of the enemy. (30)

A king should break through the Vyūha of the enemy by one's own Vyūha. O Brahmin, for protecting the elephant four chariots should be given. For a chariot, four horses and for a horse warriors with armours and with the soldiers clad in armours, there the archers are praised. (31-32)

Before them the warrior with the shield should be put; behind them the archers should be placed; behind the archer the troops of horses and then the chariot should be arranged. Behind the chariots the king should put elephants. Foot-soldiers clad in armours, elephants and horses should be made with great efforts. (33-34)

The man who puts on the armour by taking of the armour of others, he, O Rāma, goes to hell by his own act. (35)

In the front, the brave should be placed. The cowards should never be placed there or putting the brave in the front only Skanda (jumping) must be exhibited. (36)

The group of the cowards should peruse the enemies who are running away. The cowards kill the persons running away in the front. (37)

The Varuṇī encourages the cowards and the brave staying again.

The Pāṇsavaḥ (strong), śukanāsās (having the nose like a parrot), having sharp eyes and with knitted brows, angry, loving



quarrels, always happy and the short one and the kāmī-lustful should be known as brave. (38-39)

The people of south should be known as clever with the swords and the armours, the Vāṅkalas (the Vagabonds) should be known as the archers so are the mountaineers. (40)

Similarly the persons living in the mountains are experts in fighting with stones. The men of Pāṇḍala and Sūrasenas are experts in the chariots. (41)

The persons of Kamboja and Gandhāra are experts in the (matter of) horses). The Prāyaśas and the Mlecchas should be known as the warriors fighting with the rope-noose. (42)

The men of Anga, Vanga and Kalinga should be known as the warriors fighting with elephants. (43)

Taking off, of the wounded and the dead, is called Rāṇāpanayana kriyā - taking away from the battle-field. Giving water etc. to the foot-soldiers, warriors and the warriors bringing weapon is called the work of the foot-soldiers. (44)

Those who desire the destruction of the enemies should protect one's own army the piercing through the collected army is praised as the act of the shield. (45)

The feeling of the archer in the battle is called Vimukhikaraṇa. The brave persons with shields can gather the soldiers who are scattered. The moving away of the brave with the horses up to a point is called Svāpasaraṇa. Similarly, terrifying the army of the enemy is called Ratha-karma the act of the chariot. (46-47)

O Bhārgava! the breaking of Prākāra (enclosure)

Gomukha (hole in the wall)

Aṭṭāla (a watch tower) and trees is called the work of elephants; it is unbearable for the enemies. (48)

The land which is uneven and is the battle-field for the foot soldiers, similarly the even land is the battle-field for the chariots and the horses, the land with Śarma (shelter) and trees is illustrated as the battle-field for the elephants. (49)

In that way making a Vyūha and keeping the sun at the back and similarly Anuloma of Venus or Digpāla or mercury or Mārutas. (50)



One should instigate all the warriors, by the name, family line and the Apadāna (great and noble work) and by the enjoyment at the victory and obtaining heaven if dead. (51)

O Brahmin! The omens foretell the blessed things. The throbbing of the limbs is auspicious similarly the seeing of auspicious dream is good. (52)

The omen of seeing elephants and horses is auspicious. The auspicious omens are seen according to the mind. (53)

The bad omens are the reptiles and the snakes; then the death comes not otherwise, though you are born in a family and which is expert at all the weapons and missiles. (54)

You are always devoted to Gāndharva and always walk on the good path. You are not to be bribed by the enemies, then why should I not get victory? (55)

Your prosperity of the kingship, is only for me by you, two cāmaras and the umbrella like the shield are more to the brave. (56)

For those who win get the enjoyments, the dead get the supreme destination and there is the Niṣkṛti (expiation) of the Swāmī Piṇḍa, so there is no resort like the war. (57)

O Religious One! The blood of the brave which sometimes flows unstopped; with it he abandons all the sins. (58)

Similarly in Bādha-cikitsā and with pain there is nothing more terribly painful in this world. (59)

For one who does not want to do the ceremony of burning (funeral rite), making pious and offering water to the dead in this world, what is more, than the fighting ? (60)

Seeing the extraordinary enjoyments of the brave, the persons performing penance, giving alms, making sacrifice, giving much Dakṣiṇā, wish to get the destination of the brave. (61)

Thousands of the best Apsarās - fairies become Kāmārtā (passionate) and run to the warriors killed in the battle, thinking that they will be their husbands. (62)

The master who takes away the good deed and those who (do not) come back after running away, get the result of murder of a Brahmin (Brahmahatyā) it is said so at every step. (63)



The god beginning with Indra do Asvasti-inauspicious things to him, who abandons the helpers and desires to get welfare. (64)

The result of returning those who had run away, is equal to that of the Aśvamedha - the horse - sacrifice. The greatly lucky persons, get it at every step before the sages (with great souls). (65)

O one with great luck! When the war breaks out the golds, women and Lakṣmī - goddess of wealth and similarly the sins and defame await. (66)

I should catch those who run away, the living as if non-existent (dead), in that way defame stays with evil persons. (67)

The goddess of wealth stays with him, who acts while living and the divine women sitting in the aeroplane stay for the dead persons. Proclaiming this one should wish to have a victory by religion. The victory of a king by irreligious means is dangerous in this world. From the victory by irreligious ways and money brings some weak points. (68-70)

From one lacuna other lacuna arises, there is no doubt about it. The arrows of the persons fighting in a religious way are not karṇi (breaking) or Digdha (poisoned). (71)

O Bhārgava! the tip of the arrow should not be made of bones or timber, O Brahmin! An equal should fight with an equal in the battle-field, bad conduct should not be done. (72)

A warrior with an armour should fight with a warrior with an armour; one riding a horse with one riding a horse and, O Rāma, one with chariot, with the chariot and the foot-soldier with the foot soldier. (73)

O the son of Bhṛgu! The warrior sitting on the elephant should fight with the warrior sitting on an elephant, but one with facing other sides and one whose weapon is broken and the women and the children should be protected. (74)

Similarly a man without weapon, with broken limbs and similarly one who has taken shelter, the warrior fighting with the enemy (or the other person) and the person seeing the fight, a miserable one giving water and a (mendicant) man with a staff in the hand - these should not be killed in the battle-field by the king wishing to have the religion of Kṣatriya. (75-76)



In a Kūṭa-yuddha - war of diplomacy should be done in the battle-field with wicked persons. (77)

O one with great strength! Battles should not be fought when the army is tired or defeated or half-prepared and in the rainy or cloudy day. (78-79)

When the battle is going on, O Rāma! for the reason of the names of the enemies holding two hands one should cry out that the enemies are crushed. We have got much army of the friend, a leader is killed here.

This commander of the army is killed and all the army is also fled. O the son of Bhṛgu! In this way variegated Āsana (citrāsana) should be done to the enemies. (80)

It is advised that the warriors who are fled should be collected and they should be arranged by the procedure of the Dhanurveda. (81)

O one knowing religion! Pāpas - sins should be given to them, similarly Para-mohana - attracting the enemies and in one's own army auspicious banners should be raised. (82)

Terrible Saṁskāra of the musical instruments should be done. O Brahmin I shall tell you about it by sitting near me. (83)

After getting the victory in the battle the god should be worshipped. The Brahmins should be worshipped and the spiritual masters should be also worshipped. (84)

The jewels, the shields, vehicles and the weapons and all other things should belong to him, whatever is taken away in the battle brought to the king. (85)

O Rāma! It should be known that the women of the army family in his own country or in the other country or land chaste women should not be forcibly subjected to adultery. (86)

Otherwise terrible calamity arises which brings destruction. The man who gets powerful and releases him in the battle, his son is praised. (87)

One should fight before him, knowing his religion. In every country the conduct is traditionally derived. (88)



A king should maintain the tradition, after going to a country. The king should show to the men when the enemy-king is killed in the battle-field. (89)

This one who is killed in the battle has not done good to me, yet I honour him who acted according to his sweet will and who did not know anything. He is killed for my welfare though he is dear to me. The king should maintain and look after the women who have no sons. (90-91)

Then reaching his own city the king should enter his residence and he should again worship the god according to the Yātrā-vidhāna - the procedure of the marching. (92)

Similarly the worship of the forefathers should be done in a special way. He should divide with the servants the divisions-sandhibhāga of para-avāpti - the things obtained from the enemy. (93)

With religion a king getting this earth, which is full of the Ārāmayūpa etc. in the Surālayānka and making other with Dvijaṣā and power, the world of that king becomes victorious. (94)

Here ends chapter 177 of the second part of Viṣṇudharmottara Purāṇa, entitled "Śatrupratyābhigamo" (the attitude towards the enemy) in the discourse between Mārkaṇḍeya and Vajra narrated to Rāma by Puṣkara.

## CHAPTER 178

### Dhanurveda Varṇana

#### *(The description of the Science of Archery)*

Rāma said—O the son of the god, kindly tell me in short the Dhanurveda - the science of archery (and weapons). You know everything like god Brahmā. (1)

Puṣkara said—O Brahmin, Dhanurveda is four feet long and of five kinds. It is praised when it depends on four divisions : chariots, elephants, horses and foot-soldiers. (2)

It is praised of five kinds - yantra-mukta discharged by machines, Pāṇimukta-thrown by hands, Mukta sandhārta by noose etc. and Amukta and Bāhuyuddha (3)



There also it is praised as of two kinds done with weapons and missiles. Again it is said to be of two kinds due to the Daṇḍa Māyā. Again it is said to be of two kinds by the divisions of Rju-Māyā. (4)

The fitting with Kṣepaṇī - the device of throwing bow machines etc. is praised as Yantra-mukta; that with stones tomara, disc etc. is pāṇimukta-discharged by hands and that which is done by Pāśa noose etc. is called Mukta-sandhārīta. (5-6)

O one with huge hands! That which is done by the swords etc. should be known as Anukta; that which is fought by the hitting hands etc., without weapons is called Niyuddha. (7)

There the fitness of the limbs is said to be the first and foremost and similarly is the exercise and pulling of heavy burden also is advised. (8)

One who conquers labour in the battle gets the expertise in the work. One should practise those weapons on the back of the chariot, horses and elephants. (9)

In them sword etc. are the weapons used by hands. In Dhanurveda - Archeryā Brahmin master is meant for both the castes (Kṣatriya and Brahmin). (10)

The Brahmin may or may not be a teacher (in Dhanurveda), but a Śūdra should never be a teacher in Dhanurveda. (11)

The Śūdra should get the fitness in the work by himself. Therefore O king! A Śūdra also has the right for the battle. (12)

Similarly, the interest of agreement is automatically with that of the master, O Mahārāja! With every effort the king should be protected with all the gems. (13)

The sages say that the kings with faith and devotion, with good character, docility, education, having the quality of forgiveness, tender and strong and pleasing to mind-Manojñās should be taught. (14)

Here ends chapter 178 of the second part of Viṣṇudharmottara Purāṇa, entitled "Dhanurveda Varṇana" (the description of the science of Archery) during the discourse between Mārkaṇḍeya and Vajra.



## CHAPTER 179

## Dhanurveda

*(The science of archery)*

Puṣkara said—If the bottom of two hands, feet and the back all are together and the Samapāda is seen that is the posture and similarly its characteristics. (1)

The external (outside) finger, two sphicas (buttocks), two legs and two Jānus (knees) are motionless and the Āyāma is three span in distance, it is called Vaiśākha. When the knees are raised in the Maṇḍalākāra (circular), of four kinds and separated in three types it is called Maṇḍala in the scriptures. (2-3)

That which has the shape of the fruit (? blade) and the knees and the right thigh is motionless and its dimension is five spans, it is praised as Āliḍha. (4)

When the right thigh is bent and it is always in āliḍha position and the left is slanting and the right is also tending in straight direction. (5)

When the two Gulphas (ankles) rest on the Pārṣṇi (heels) and steady and at the distance of five fingers and in the right position it becomes twelve fingers wide. (6)

When the left knee is bent and the right one is stretched the same is done inversely, it is praised and known as pratyākhyāta. (7)

Or when the right knee is bent and motionless and the left leg with the knees stretched as a stick. (8)

In this way the Vikaccha has the extent of two hands in measurement. The knees become two-fold and the legs are also raised up. (9)

By doing this, Sampuṭa is praised. When the two legs are slightly inversed and kept motionless and extended like a stick and when the sight is according to the fitness and as wide as sixteen fingers, at first the Brahmin should bow down with Svastika. (10-11)



O Bhṛgu! Taking the bow with the left on the left or right (hand) or when in viśākha position or standing or Vāyata, then a man loving the bow should put the string on the front part of the bow then the curved end of a bow at the end of the arrow. (12-13)

O one tormenting the enemy! Putting it on the ground and similarly fondling it, the rear part of the arrow should be put on the best bow, with bent hands and two fore-arms the bow should be laid at the distance of twelve fingers. (14-15)

O Bhārgava! their display (Vinyāsa) should not be made more or less than this. Then putting the bow at the neck and the collection of the arrows at the buttocks the moving hand should be raised between the eyes and the ears, the arrow should be held by the right-fist in the front of the breast. (16-17)

Then drawing it up first should be quickly extended. They should not be inside nor outside, nor upwards or downwards. They should not be bent, nor high, nor moving, nor more covered. They should be having the quality of the firmness and should be staying like a stick as before. (18-19)

Then covering the aim with this former fist rising with speed one should stay with effort at the Vinati-tiangle having and drooping shoulders and keeping the neck motionless and holding the head like a peacock and should keep the forehead, nose, face and the shoulders and the elbow straight. (20-21)

The distance between the chin and Amśaka-shoulder should be known as one finger. At first it should be with three fingers and then it is said in the scriptures to be of two fingers. (22)

In the third the width between the chin and the shoulders is one finger. The arrow should be held between the Tarjani, the first finger and the thumb. Then it should be held by Anāmika and again with the middle finger. It should be drawn so that the arrow is nicely fixed. (23-24)

In that way drawing, the arrow should be released and O Bhārgava! the object of the arm hit by the glance and the fist should be pierced by the arrow. (25)

Releasing the chord of the bow in the left hand, it should be thrown speedily. O Brahmin! You, who wish to know the destruction should know this. (26-27)



The archer while drawing (the string of the bow) should hold the elbow in three ways. There also it should be done in muktaka, in Akṣa-śliṣṭa and the madhyama (middle one). The one knowing Dhanu-śāstra should know biggest - Jyeṣṭha as the best. The Jyeṣṭha (biggest) should be known as Pāvaka (Pure) which is equal to twelve fists. (28)

Similarly the smaller should be done of eleven or ten fists. The bow of four hands in length is the best and its use is of middle category; the smaller one is said to be equal to three hands. The foot-soldier always praises it. Among the horse, chariot and elephant the best is praised. (29-30)

That middle one is inferior and the smaller one is also inferior. O the chief amongst the family of Bhṛgu, I have narrated to you this procedure of the perfect weapon. (31)

Here ends chapter 179 of the second part of Viṣṇudharmottara Purāṇa, entitled "Dhanurveda" (the science of archery) narrated to Rāma during the discourse between Mārkaṇḍeya and Vajra in the Upākhyāna of Puṣkara to Rāma.

## CHAPTER 180

### Dhanurveda

#### (The science of Archery)

Puṣkara said— O Rāma! Then the weapons should be filled with the flesh of dead boar, deer, sheep, buffalo etc. (1)

Then the kings should get it washed by the sage and with soft handsome covering should be made. (2)

Then riding a horse one should bind the quiver (Tūrṇa) firm on the right arm-pit and should hold that bow with the yantra, then with right hand one should pick out the arrow from the quiver and held it in the middle with the right hand and hold it, and by the left hand the bow-should be taken up from the girdle side. (3-5)

Putting the 'Maṇi' very nicely the Puṅkha (feather part) and of the arrow should be put on the bow-string and the end of the arrow should be pressed on the level firmly. (6)

The Phala (point of an arrow) resting on the left ear should be held and it should be held with force with the left finger. Then fixing the mind on the aim one should arrange the sight at



it and on the part of the right limb, the arrow should be quickly released. (7-8)

The Dāṇi on the two sides of foreheads (Lalāṭa-puta) should be fixed on the aim and drawing the Daṇḍaka up to sixteen fingers, it should be hit and released, they should be practised often. (9-10)

Then it should be held again and again with the middle finger and on the right hand side, towards the aim four arrows should be discharged. (11)

Standing from the very beginning one should practise the object of the aim put on the Caturasra (four ways). After that sharply turning back it should be practised on the object put on the altar. (12)

Then one should practise tireless Tuṣyaka on the altar and the bow should be put on the place of the aim. (13)

The worship should be done by two drooping hands and arms putting the hands in water, when it is pierced, O Rāma two aims should be with sound sign and the two aims should be known in Puṣkara and similarly two in the Citra-Puṣkara and Caturasra and Tikṣṇa are praised in Dṛḍhavedha. (14-15)

(Four weapons) should be thick and sharp (Sthūla-tikṣṇa)...and lower one towards the Puṣkara and that which is high should be pierced. In Puṣkara when Adhamavedhya - lowly pierced are called Citra Puṣkara. In this way a group of aims should be done on the right and the other side (left). (16-17)

Then a man with patience who has won the aim should first ride. The same procedure is described by the persons making the experiment. (18)

Therefore its revolving in the beginning is praised by the learned. The aim should be fixed firmly on the very yantra. (19)

It is revolving, moving or steady. It should be fully covered and then it should be pierced and loosened also. (20)

The persons knowing the Karmayoga-vidhāna should do the ritual after knowing it. And teaching the Yoga with mind, eyes and insight, should completely win it. (21)

Giving Prayukta Sukṛta one should lay the Pramāṇa and various Puṭakas from all sides. And the idol as big as a finger, should be worshipped or the longer one made up of wood. (22)



And in it Siddhārthas - mustard seeds, Guñjā and Yavas—barley seeds should be put by the persons knowing the rituals and on the Bhramarikās and those desirous of the fruits resting in the dead body and the torso (Kabandha) which is delicate and without the fire. (23)

The swans, peacock, Kurarās and Kāraṇḍavās, Śilimukhas, vultures and the owls or Cāṣas, doves, Godhās, he-parrots and she-parrots having variegated bodies should be completely bound by the hides at the root of the Palāśa-tree, along with different kinds of leather band Yantra -Prepared by the wood in many ways, the moving, steady and moving forward and lying below or on the high place should be put down when pierced in a proper way. (24-25)

Tigers, lions, Prṣatas (spotted antelope) Rurus, deers, the beasts with ears like cows (Sagokarṇa) and the face like Varāhas boars, Gomāyu, cats, rabbits and similarly other bears and bulls which are filled with moon light and other animals in the vicinity - and living in Pratiyantra according to the procedure and other beasts which are born and which are of different kinds and with bound bodies should be killed by three kinds of Sandhānayoga by the different types of those with moving arrows. (26-28)

Here ends chapter 180 of the second part of Viṣṇudharmottara Purāṇa, entitled "Dhanurveda"(the science of archery) narrated to Rāma by Puṣkara during the discourse between Mārkaṇḍeya and Vajra.

## CHAPTER 181

### Dhanurveda-Vidyā-Kathana

#### *(The narration of the learning of Archery)*

Puṣkara said— The accomplisher who has mastered the hand, conquered the intelligence and conquered the sight and the aim after getting the accomplishment should ride on the carrier. (1)

Thus this procedure is praised completely and the parts of the moving should be caught. (2)



I shall tell you the particular characteristics of these persons who are expert in the procedure of three arrows. (3)

I shall tell you the throwing just with its performance (quite perfect) of using the noose, sword, small stick-yaṣṭi, a big stick-daṇḍa, riding on the carrier I tell you about the correct performance of throwing them. (4)

The pāśa-noose should be ten hands long and the missile weapon thrown with the hand should be made of a multitude of jute and cotton and made of broken Snāyu - the muscle, bone and the hide, (5) and other strong substances and it should be made nicely covered around. A wiseman should make the bow which is suvartita (nicely curved) and equal to thirty three. (6)

And a Śibikā - tent should be made and its place should be in the zone (Kakṣyā) and holding it with left hand and should lift it with the right hand. (7)

The inhabited place should be given the shape of the Kuṇḍala ear-ring and on the head of the man, covered with hide quickly should throw grass. (8)

A well taught person should put it in practice, after knowing the fitting ceremony (of an arrow to a bow) on the moving, leaping and similarly Prajavitas (conquering). (9)

Winning according to Nyāya-justice then binding should be made. After binding to the waist (girdle) the sword should be tied handing on the left side. (10)

It should be strong and should be held on the left but when free from action it should be on the right. Its width should be measuring six fingers and in height equal to the hand. These should be of iron blade and different kinds of shields. It should be equal to the back of the hand and similarly slanting towards the upper side. (11-12)

I tell you the procedure as to how to make it pure; please hear it from me. It should be made of grass, hide covered with body which is sound. Then a man should take a club in the hand with the right thumb and raising it up and hit on the head strongly taking the name. It should be hit with both the hands. (13-14)



I have narrated to you the procedure with the image which is fit to be tied first of all by the wise which does much good to the disciples undergoing the fatigue of the battle. (15)

Here ends chapter 181 of the second part of Viṣṇudharmottara Purāṇa entitled "Dhanurveda-Vidyā-Kathana" (the narration of the learning of Archery) narrated to Rāma by Puṣkara during the discourse between Mārkaṇḍeya and Vajra.

## CHAPTER 182

### Dhanurveda-Vidyā-Varṇana

#### *(The description of the knowledge of Archery)*

Puṣkara said—Bhrānta, Udbhrānta, Āviddha, Āpluta, Niḥsṛta, Sṛta, Sampāta, Samudirṇa, Senāpāta, Anākula, Uddhāta, Avadhūta, Savya and Dakṣiṇa, Anāla, Kṣira, Visphoṭa Karāla, Indramahāmukha. (1-2)

Vikarāla, Vipāta, Vibhīṣaṇa, Bhayaṁkara, Sauragrā or Ṭṭīyā or Pādapada and Vajārijā. (3)

Pratyālīḍha, Anālīḍha and Varāha, lūta - these thirty two are the ways of holding the swords with the shields. (4)

Rju, Āyata, Viśāla, Tiryag, Namita - these five acts are illustrated by the great-souled persons to be done at the persons having no weapons. (5)

Chedana (piercing), Tarjana (avoiding), Pāta (falling), Bhramaṇa (moving), Bhrāmaṇa making to move and Vikartana (cutting) (6)

Kartana, cakrabhramaṇa (moving round) Āsphoṭa (cracking) Kṣveḍana and similarly Bheda-trāsa and ullāsītaka - these six should be known as the Śula-karma the acts of spear or Trīśūla called Āghrāta. (7)

O Bhārgava! Drṣṭighāta, (cheating with the glance) Bhuja ghāta (hitting with the hand) Pārśvāghāta (hitting the side) and Rjvāvaksōpamā-ghāta are praised for Tomara weapon. (8)

Samhata, Avitata, Vāma, Go-mūtra, Kamalāvīla and then Ardhabhāga-namita (bowing half of the body), on the left and the right, vyā vṛtta and Parā-vṛtta, Pādoddhūta Vipluta, Haṁsa-mārga and Vimārga are praised as the acts with the club. (9-10)



Karāla, Aṭhapāta, Daśopaplava, Kṣipta, Hastasthita and Śunya should be instructed for the axe. (11)

O Rāma! Tāḍana, chedana and cūrṇana are the acts of Mudgara (mace) and of the Laguḍa (club) are also the same. (12)

Antya, Madhya, Parāvṛtta and similarly Nideśārdha - these are the acts of the Vajra (thunderbolt) and the same are of Paṭṭiśa. (13)

Harāṇa, Chedana, Ghāta, Bhedana and Rakṣaṇa are illustrated as the acts of Kṛpāṇa (sword). And Pātana, Sphoṭana and trāsana, Rakṣaṇa, Ghāta, Taloddharana, Āyata are illustrated as the acts of the Kṣepaṇi. The same are the acts of Yantra. (15)

Āgama and Anga-marda similarly Varāha - Uddhūka and Hastārdha, Hastapālī, Eka-hasta, Ardhaastaka, Dvi-hasta, Bāhupāśa, Koṭi-reciṭaka and uddhata, uroghāta and Lalāṭaghāta and Bhujādivasana. (16-17)

Similarly Karoddhūta-Vimārga - holding up of the Pādāhati (kicking) Vipādaka, Gātrasamśleṣa (rubbing of the limbs) which is attractive similarly Govidhi paryaya, upward blow and killing and Go-mūtra right and left, moving the legs, Gaṇḍa Kabaribandha - tying up the braid of hair in confusion, becoming slanting of the Apā-mārga, terrible-speed, nice looking, attacked by the lion, attacked by the elephant and attacked by the bull - these are the acts of club which an expert of the archery should know. (19-20)

Pulling, pushing and bending of the hands, distorting of the neck and terrible breaking of the back, Parṇāsana kicking with leg and similarly rubbing of limbs, on the throat and leaning on the ground, hitting with the chest and forehead and similarly, Vispaṣṭ akaraṇa, shaking up, shaking down and moving in a slanting way, throwing on the shoulder of the elephant and with the face down, favourable in moving on the path of god, downward path, giving blows with the fist and similarly tearing of the ground, locking up the knees, locking up the arms and terrible locking with the chest, bringing the belly together and auspicious waving of the arms - these are the actions of wrestling, which should be learnt by a man expert in Niyuddha (wrestling). (21-27)



O great hero amongst men! I have narrated to you the main actions leaving the others. All these names and forms of all of them should be learnt according to their forms. (28)

Here ends chapter 182 of the second part of Viṣṇudharmottara Purāṇa entitled "Dhanurveda-Vidyā-Varṇana" (the description of the knowledge of Archery) in Puṣkaro-pākhyāna narrated to Rāma during the discourse between Mārkaṇḍeya and Vajra.

## CHAPTER 183

### Dhanurveda Vāhana-Sajjikaraṇa

#### *(The preparation of the carriages in Dhanurveda)*

Puṣkara said—The warriors with the shield should be prepared and similarly those having the sword also should be prepared. O Rāma! There are shields made of or covered with the tiger's skin, of the he-buffalo, of bull, O Rāma, the shields are made in Khetaka etc. Similarly there are different swords in which varaṇa (magical) formula recited over weapons is the main. (1-2)

O Rāma! they should be carried by the warriors with Tuṇīra (quiver) and similarly with Tomara (a javelin). O Rāma! they should be bound by Godhāngulī Trāṇa (leathern to prevent injury from a bow-string) and by ten Vibhīṣaṇas (horrible)

O Rāma! Paraśu-Adhopeta (approached beneath) and the warriors of Svāsana-(Su-āsana). (3-4)

Similarly may the warriors having the club and similarly those having concealed in hand (Paṇiparicchada) and Susamṇadhās (nicely tied together) and having good heart, have great lustre. (5)

O the best of the men! particularly the knowledge of the weapons and missiles, was given to them in which they were the experts to give a blow. (6)

In the war the horses should be made ready with the reign saddle and the cushion and armours and they should be endowed with cāmara and Āpiḍa (a chowrie and a chaplet). (7)



O Rāma! the rider of the horse should have a good armour and he must be an expert in holding the reign, he should have a covering with a sword. (8)

He should tie a sword and (risk) the life and he should ride a horse and should do a piṇḍa (a ball of rice for the pitṛs) and in good constellation and holding different types of weapons. (9)

The chariot should be prepared with curved logs. It should have good wheels and tools and big banners of all the forms. (10)

It should have always three bamboos and covered with tiger's skin and there should be the sound of small bells, of a wire helmet and they are very renowned. It should have detachment, attachment of the quiver and best bows and all types of weapons and similarly anīyuta with trees. (11-12)

It should have toya, Jiraka and Piṇḍi (water quick movement and the nave of wheel), with the peaks and O Rāma! there should be an armoured charioteer with a long whip. They should know how to hold the reign and similarly know the Maṇḍala (a circular array of troops) knowing the heart of the horses, they should be long sighted and well controlled. (13-14)

They should have good seats, should know the time, have a sword and the noose. The Pārṣṇi (the rear) of the (the army) should know the weapons and similarly they are experts in the weapon. (14-15)

O one with huge hands at whose root one would stay for a long time and whose Patākāvaraṇa - the cover of the banner, is the offering of the weapons. For the lucky one and similarly the protection of the charioteer, there should be two archers and two charioteers. They should be the best of the archers and experts in all the weapons. Similarly with the chariot, clever horses clad with the armours should be yoked. They should be having equal speed and strength, similarly they should have small paraphernalia. (16-19)

Hereafter I shall tell you about the preparation of the best elephants. The elephant should have a nice armour, a nice howdah (seat) and covered with a variegated cloth and the warriors should have all the weapons but the best weapons and killing the enemies



and with Toya and Jiraka, divided nicely and similarly having the chains. (20-21)

Similarly, a banner should be placed on the elephant for decoration and there should be two best men holding two best Aṅkuśa - the goads, one of them should sit on the back and the other should be on the neck. (21-22)

Two warriors having the best bows and two having swords similarly experts in protection should be behind them; out of them, one should be sitting at the Pārṣṇi (rear). He should have the best śakti and hold the banner. O one with great intelligence! He should protect the elephant from being killed. (22-25)

In this protection of the keeper of the elephant and the warrior of elephant they should be made for one another, and in the same way charioteer and the warriors of the chariot should be done. (25-26)

For the protection of the elephant there should be four chariots or for every chariot and elephant, there should be three horses. (27)

For the protection of the horse there should be three archers and for the protection of the archers the warriors with varma (a coat of mail) should be appointed. (28)

All the works should be done with good arrangement; similarly for the protection of the Torāṇa (arched doorway). The arrangement should be done according to the sequence of command (Dhṛti) and O Rāma! similarly it should be done in such a way that there is no obstacle with one another. (29-30)

O the chief of the family of Bhṛgu! I have narrated to you, in short, all the arrangements of the elephant; doing that a man certainly gets victory in the battle. (31)

Here ends chapter 18 of the second part of Viṣṇudharmottara Purāṇa entitled "Dhanurveda Vāhana-Sajjikaṛaṇa" (the preparation of the carriages in Dhanurveda) narrated to Rāma by Puṣkara during the discourse between Mārkaṇḍeya and Vajra.

**Here Ends this Second Part of Śrī Viṣṇudharmottara.**







गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या.....294.5924 आगत संख्या.....164302  
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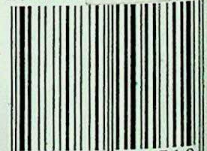
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